PACIFIC LUTHERAN
THEOLOGICAL SEM

Lutheran Observer

Unless with proofs of Holy Writ, or with manifest, clear and distinct principles and arguments, I am refuted and convinced, I can and will recant nothing.—Luther

In Essentials, Unity; in Non-Essentials, Liberty; in all Things, Charity

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Poetry

"WHAT HA' YE DONE?"

BY RUDYARD KIPLING

And they came to the gate within the wall, where Peter holds the keys;
"Stand up, stand up now, Tomlinson, and answer loud and high,
The good that ye did for the sake of men or ever ye came to die—
The good that ye did for the sake of men in little earth so lone!"
And the naked soul of Tomlinson grew white as a rain-washed bone.

"This I have read in a book," he said, "and this was told to me,
And this I have thought that another man thought of a prince in Muscovy"—
And Peter twirled the jangling keys in weariness and wrath,
"Ye have read, ye have heard, ye have thought,' he said, "and the tale is yet to run:
By worth of the body that once ye had, give answer—what ha' ye done?"

CAN FIND GOD

BY ELIZA SCUDDER

I cannot find thee! Still on restless pinion
My spirit beats the void where thou dost dwell;
I wander lost through all thy vast dominion,
And shrink beneath thy Light ineffable.

I cannot find thee! E'en when most adoring,
Before thy shrine I bend in lowliest prayer,
Beyond these bounds of thought, my thought upsoaring,
From furthest quest comes back, Thou art not there.

Yet high above the limits of my seeing,
And folded far within the inmost heart,
And deep below the deeps of conscious being,
Thy splendor shineth: there, O God! thou art.

I cannot lose thee! Still in thee abiding,
The end is clear, how wide soe'er I roam;
The law that holds the worlds my step is guiding,
And I must rest at last in Thee, my home.

LOVE'S PRAYER

BY FREDERIC LAWRENCE KNOWLES

Love, like Religion, has its prayer:
"Give me this day my daily bread"—
Poor Love, that has so much to bear,
So seldom is its hunger fed.
It asks for loaves: instead there come
In answer only crust and crumb,
And often, as it pleads alone,
It gains no other bread but stone.

And still it breathes this simple want—
Alas! it knows no other prayer—
Nor ease can lure, nor failure daunt,
Nor terrors drive it from its care;
Deceived so oft, wouldst thou not guess
'Twould faint for very weariness?
Nay, it will plead till prayer be dead,
"Give me this day my daily bread!"

Contributions

UNITARIANISM: A RETROSPECT AND A PROSPECT

BY REV. S. G. HEFELBOWER, D. D.

In taking leave of the congregation with which he had worshiped in Washington, President Taft is reported to have said: "It has always been a wonder to me why all the world is not Unitarian. . . . The one trouble we suffer from—if it be a trouble—is that there are so many Unitarians in other churches who do not sit in the pews of our Church."

Reading this recalled a letter that Jefferson wrote about a century ago; it is published in his collected works. He, too, was enthusiastic in his denominational loyalty, and ventured to make a prophecy. He expected that the Unitarian faith would sweep over the entire country in a comparatively short while. It is said that "he thought that all young men of his time would die Unitarians." He even went so far as to prepare an edition of the New Testament, from which was excluded practically everything except the ethical teachings of Jesus and the apostles. How many people of this generation know of this book? And yet there were those who were apprehensive lest it would take the place of the Bible as we have it.

When we think of this prophecy in the light of its fulfilment, we are likely to be amused; for out of the approximately thirty-five millions of church members in the United States to-day, probably not more than seventy-five thousand are of the Unitarian denomination. (They do not give statistics of numbers in their year-book.) Not only so, but its prospects as a religious body are not at all promising, when we recall the increase in the other churches and the growth of the nation. The last complete religious census of 1906 showed that the Unitarians in 1890 had 67,749 members, and that in 1906 they had increased to 70,542, or 4.1 per cent; while in the same period the large trinitarian denominations, that count their members by the millions, showed much larger percentages of growth: Catholics, 93.5; Lutherans, 71.6; Baptists, 52.5; Presbyterians, 43.3; Methodists, 25.3; and this growth is in spite of the fact that they have what Dr. Eliot calls an unpreachable message.

It would be hard to find a prophecy that fell farther short of its fulfilment than that of Jefferson. And yet, there is another and a very different side to the picture, one that is seldom remembered now. Those were the days of loose belief, or of no belief at all; when whole denominations, that are now comparatively conservative, were permeated with the thought of continental Rationalism or of English Deism. If we are to accept certain well-accredited reports, at one time there were only four or five students in Yale that were Christians, and a few years before that the situation at Princeton was said to be about the same. Even the Lutheran Church, though much less affected than some others, felt the negative spirit of the age. About twenty years ago, I was told that one of our oldest clergymen when ordained was greeted by a leading

minister of that time with the words: "Young man, you have too high a forehead to believe in the divinity of Christ."

Furthermore, when you consider the religious condition of New England, which was then relatively much larger and much more important in the life of the nation than it is to-day, Jefferson's expectations do not seem so strange. A majority of the old congregations had become largely Unitarian in faith. They had back of them the strength, the dignity, the social, political and ecclesiastical prestige that naturally belong to the old established congregations, where the leading families worship. The First Parish church of Plymouth, founded in 1620, was, and is now, Unitarian; the same can be said of the First Congregational church of Salem, founded in 1629; of the First church in Boston, 1630; the First Parish, Dorchester, 1630; the First Parish, Watertown, 1630. To-day there are 491 Unitarian societies in the United States and Canada; 40 of these were established before 1700, and 75 date from between 1700 and 1800. And from the leading families, in these old established congregations, came many leaders in all the walks of life. The prospect certainly was pleasing for a loyal Unitarian. Jefferson's expectations, and the apprehensions of such men as President Dwight of Yale, were well grounded. The signs of the times pointed toward the early death of orthodoxy.

But Jefferson proved to be a false prophet. If any of the denominations of one hundred years ago are moribund to-day, it is the Unitarian. Of its 491 societies, 22 are starred, which means: "These churches have discontinued services, but have some hope of resuming work, or as corporations continue to hold property." This hope may be realized, or it may come to signify obsequies postponed. But the fate of many of them can be inferred from the past. In Boston, the stronghold of the denomination, from among the older and stronger congregations, at least three have disappeared—the Church of Unity (Savage was pastor), the West church, and the Hollis Street church. (Of the last named, Starr King, the brilliant preacher and lecturer, was pastor. He was author of the witty distinction: "The Universalists believe God is too good to damn any man, and the Unitarians believe man is too good to be damned.)

Of course, more than one cause operated to produce these results. But when we note the further fact, that the new congregations that were established in the city were predominately trinitarian, we cannot escape the conclusion that there has been a relative decline of the Unitarian Church in its greatest stronghold. Its history in Cambridge tells the same story. In 1829, the First Parish, which was organized in 1630, dismissed its orthodox pastor, the Rev. Abiel Holmes, father of the poet, and became Unitarian. A few, who were rich in faith, though mostly poor in this world's goods, clung to him, and he organized the Shepherd Congregational church; and to the stranger within its gates, it certainly does not appear inferior in any way to the older body. The Third Congregational Society also became Unitarian. Thus there are two Unitarian congregations in this city of 105,000—and we have thought of it as a stronghold of faith! As a matter of fact, the denomination is largely local. Of the 491 Unitarian societies, 191 are in Massachusetts; 264, or more than one half, are in New England; 19 are in Canada; and Virginia, Jefferson's home state, has two.

But we are beginning to hear a distinction made between Unitarianism as a denomination and Unitarianism as a type of faith; this was noted by President Taft in his address. And it is a fact that there are genuine Unitarians in both pew and pulpit in some of the other denominations — men who accept Jesus of Nazareth as the greatest religious teacher, but reject him as the redeeming Christ; and it is impossible to know just how many there are, or whether they are increasing or not, or if they are increasing, at what rate they are advancing.

There are some loyal Unitarians who do not see a bright future for their denomination; its purpose, as they conceive it, is to show the way, with the expectation that the other denominations will soon come around to their point of view. And they are convinced that the signs of the times justify them in expecting an early realization of this hope.

However, just here at the place of its birth, it is said that conditions have changed somewhat within the last ten years, particularly in the Congregational Church, which is probably more infected with Unitarianism than any other denomination. There are more trinitarians on the faculty of Harvard Divinity School (non-sectarian) than there were, and the faculty of Andover, which has been moved to Harvard, is trinitarian. Of course, much of this trinitarianism is rather badly diluted; you might not recognize it. But it is a genuine departure from the cold ethico-intellectual message of Unitarianism, and in most cases Jesus becomes a redemptive Christ, and prayers are raised to God "through Jesus Christ, our Lord and Savior." While the doctrinal statement would not satisfy us, I am compelled to recognize the fact that the difference between this and Unitarianism is fundamental. Religion is a personal relation to God through Christ; faith is not just admiration of Jesus that leads to following his example. Of course, the change is not marked; we can scarcely speak of a movement but there are those in high places who are certain that they see it.

But be that as it may, the last twenty years has witnessed an increase in the so-called orthodox churches of America of a type of faith which exalts man, minimizes the guilt and power of sin, consequently slurs over or denies the atonement, magnifies the ethical factors in Christianity at the expense of those that are distinctively religious, and finds little or no place for a redeeming Christ. Jesus is a man, and only a man; between him and us the difference is not in kind, but only in degree.

What of the future? Of course, we may guess it from history, and console ourselves with the conviction that, just as a living faith in an atoning, living Christ triumphed over Roman ecclesiasticism in the Reformation, and over lifeless Dogmatism when Pietism rose, and over barren intellectualism when Rationalism gave way to the new life in the Church in both Europe and America during the opening decades of the last century, so it will eventually triumph over any loose belief or unbelief that may arise.

But it would be more profitable for orthodoxy to take an account of assets and liabilities. Of course, the orthodox churches are strong—just consider their tens of millions of members—and they are actually fraternizing; they are federating for a common cause, and they will be known as the "Federal Council of the Churches of Christ in America." They believe that the age needs an aggressive evangel, and they are trying to furnish it; and that and Unitarianism will not mix—at least they never have. One of the chief factors in overcoming the Unitarianism of one hundred years ago was the great revivals that swept over the country. And to-day the growing demand of the large orthodox bodies for a sane and vigorous evangelism is an anchor for faith in a real Savior from real sin.

But there is another side to the situation, which has been too much neglected. Though it is true that the advocates of a non-redemptive Christianity are in a minority that is apparently hopeless, we must remem-

ber that majorities do not determine issues. You can scarcely imagine a more hopeless outlook than that of the Christian Church during the early centuries, or of the Protestant cause at the Diet of Worms. These minorities triumphed because of the rightness of the cause and the way they sustained it. They were supported, as we firmly believe, by the Spirit of the living God, and they coöperated with the Holy Spirit with a zealous consecrated scholarship second to none in their respective times. At present, the feet of clay of the cause of the conservative type of faith is its relative lack of commanding scholarship. In proportion to their numbers, the liberals have far more students of international reputation, they have relatively if not actually more men who can produce books of merit; and they are producing relatively if not actually more books of merit than their conservative opponents. The books on Luther by McGiffert and Smith, which appeared within the last few years, are great books, though I cannot concur in some of their conclusions. Where is there a conservative theologian in America, where is there a man in the Church that bears the great Reformer's name, who could have written them? If there is such a man among us, why did he not produce them? More books of a liberal type are translated, and there is good reason to believe that more books of a liberal type are published by the great publishing companies. That means that more of such books are bought. This commanding scholarship, in both teachers and books, is likely to draw the strongest students. This means that such men are more likely to train the leaders for the next generation. The day is past when orthodoxy is secure in its isolation. The spirit of the age presses upon us from every side. If Christianity is to continue as a religion of redemption with the gospel of a Christ-wrought salvation, the Christian Church with this evangel must supply leaders able to mould their age; and the power of leadership is man-made as well as God-given. Luther and Melanchthon and Calvin and Wesley were among the leading scholars of their times. "The Bible knows nothing of an inspired ignoramus."

Recently a professor from one of the leading institutions of this country (not from here) said to me: "If you conservatives, with your numbers and your strong evangelical message, had as many scholarly leaders as you should have, you would be secure; but, as it is, you are little more than organized illiteracy." A rather blunt sort of diagnosis, we must confess; but there is only too much truth in it. Moreover, it is also a prescription which it would be well to heed.

Cambridge, Mass.

MOSES AND THE PENTATEUCH

BY REV. JOHN K. REED

II.

Here is another case where the critic thinks he has found a flaw in the Mosaic authorship of Genesis. "And in Gen. xxxvi. 31 the writer is again clearly speaking of a time long past when he says: 'And these are the kings that reigned in Edom, before there reigned any king over the children of Israel.'" The author of Genesis is giving a history of Edom. Having spent eighty years of his life at no great distance from that country, Moses was better able to write such a history than any person who lived later. He did not need to get his facts in any supernatural way. Israel had no king at the time of his writing. That is a simple fact that all can understand. But Moses knew that the people he had led up to the Jordan would cross over and take possession of Canaan, for God had made this known to him. Any man of clear vision could see that a people of some two or three million would later choose a king to reign over them. But Moses was also a prophet, as Jesus and the New Testament writers testify. Being inspired to write the truth, as St. Peter tells us in the first chapter of his second letter, the great prophet could look forward into the coming years as easily as "in retrospect." Moses was not a mystic. No doubt he gathered much of his material for making the sacred record the same as men of common sense do to-day when writing history. But some of his knowledge he obtained in a different way. "For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost." This the higher critics do not like to acknowledge, for it overthrows their theory of evolution.

This writer in the Sunday-school book before me gives one more illustration (Deut. ii. 12) to show that it must have been written "in retrospect in a time when the occupation of the land by the Israelites had actually taken place." Yes, it is possible that some one else than Moses may have composed this verse and slipped it in between the prophet's lines. But we are not forced to any such conclusion. Moses was as well qualified to write this verse as he was the remainder of the chapter. From the illustration here given, and other reasons it may be, this writer of Sunday-school literature concludes that "The Pentateuch in its present form and arrangement belongs to a period later than that in which Moses himself lived." With such reasoning the doctor may have convinced himself and some others, but not all. If he wishes to succeed he must search out more appropriate illustrations and produce better proof.

Not all higher critics are alike. Some really love the Holy Scriptures, and in their investigations are seeking for the truth. They have swept away some false interpretations without attempting to change the Bible, and have given us clearer views of its teaching. But there are other critics of God's word who write for a different purpose. Some are like the Athenians of St. Paul's day, eager "to tell or to hear of some new thing." It appeals to the vanity of certain men to be called scientific and up-to-date. So they become higher critics, not for the truth's sake, but for their own sakes. Then there are destructive critics who are attempting, with a chisel in hand, to chip away the foundation of the sacred Scriptures. In reality they are enemies of the Bible, whatever they may call themselves. They might be classed with those that Paul names "false prophets, deceitful workers, transforming themselves into the apostles of light." Every higher critic knows in which of the three classes he belongs.

Another writer in this Sunday-school magazine warns us against bibliolatry, "which in some cases," he says, "makes the Bible a sort of fetish, too sacred to be approached except in an attitude of mental prostration." The warning is not needed at present. We need not fear that bibliolatry will become epidemic in our day. No person has ever died of the disease. This class of critics also tell us to "avoid literalism." They would make the Bible largely a book of rhetorical figures. Some persons have an easy way of turning aside an unpleasant biblical truth by giving it a "spiritual significance." Once a man who seemed to be pricked, when I spoke of Christ's reference to the widow and her two mites, said to me: "Don't you think the story has a spiritual meaning?" There is much in the Scriptures that must be taken literally, whether it overthrows our theories or not. And this is the case with considerable of the Pentateuch.

Again, the higher critics, some of them, often speak of honesty. They say that there should be "honest study," "honest interpretation" of the Bible. This is all very true. But it is often the case, when the critics use these terms, that there is a veiled assump-

tion that only they are honest. No person is able to discuss with authority any great question without studying both sides. Some of the critics, it appears from their writing, fail to do this. All who do not agree with them are looked upon as lacking in honesty or as being unworthy of regard. But let the critics take care, lest their hints at the dishonesty of others become a boomerang.

Now, let us return to the Pentateuch. It may yet be shown conclusively that Moses was not its author "in our modern sense of authorship." But we do not yet have the evidence to warrant such a conclusion. The theory of "two stories of creation welded into one in our book of Genesis" needs better evidence to prove that it is true. There is nothing absurd in the belief that the same person could have written the entire narrative. Wherever the critics observe statements of facts that are repeated, it is proof in their opinion of more than one author. To repeat the same statement in different form is a very common thing to-day. This is the custom of lawyers pleading before a jury, of political speakers setting forth their party principles, and often with ministers in preaching. Writers, too, adopt the same method, first stating facts in outline, and then going into detail. Can we not allow the author of the creation narrative the same privilege? The higher critics—of course, I don't mean the first class—must search out some new arguments to prove that Moses did not write the entire account of creation.

Not a few of the radical higher critics regard themselves as scientific. But too often they ignore scientific methods of reasoning. They have certain theories that they wish to uphold, and Bible history and theology must be re-shaped to fit their theories. In regard to some questions we should be like a judge, who keeps his mind open until all the evidence has been presented, then he makes his final decision. Some of the critics, because of biased opinions, are not reliable witnesses, nor have any of them brought in much weighty evidence against Moses as the author of the Pentateuch. So I must wait for more proof.

Irving, Ill.

A WOMAN'S LETTER FROM WASHINGTON, D. C.

Dr. Friedmann's

visit to Washington was the great event of the week, even though Congress is having its tariff grind and the Daughters of the American Revolution their biennial battle-royal. The German Ambassador, Secretary of State Bryan, and leading physicians witnessed the injection of serum "cure."

The examination of nearly 150 applicants was attended with pleadings and prayers and cries of anguish as hopeful sufferers were turned aside, not unkindly, but with decision. Men and women of every type, in every station of life, begged or prayed for just one dose of the "elixir of life."

The elimination of applicants and the clinic that followed enacted scene after scene of pathos and tragedy that gripped the heartstrings of the most hardened. Only twelve persons received the treatment. In all cases of tuberculosis of the joints, and in the more severe cases of the lungs, Dr. Friedmann made both injections into the fleshy muscles of the hip and directly into the veins of the arms. In lighter cases of pulmonary tuberculosis he made only the injection into the muscles. When the serum is injected directly into the veins, Dr. Friedmann stated, it is followed by fever lasting a few days. In the other case, he said, no unpleasant effects follow the treatment.

Patients who were treated by Dr. Friedmann will report once a week, and all changes in their condition will be carefully noted, and in from two to four weeks the serum will be administered to them again. Dr. Friedmann will return to examine the patients he treated in about five weeks' time.

The third day after treatment a young man made this statement: "I feel that there is a fight going on in my veins. It seems as if I could follow the movements of the armies of conflicting bacilli as the turtle serum endeavors to kill the tuberculosis germs. The serum had no effect at first, although Dr. Friedmann said I would have fever. Suddenly, on Monday night, I had a nervous chill. It was then that I felt the powerful force of the serum. Since I have had fever, but I have felt stronger to-day than for a long time. I am confident that Dr. Friedmann has found a cure for tuberculosis, and I am very thankful that I was one of his patients. I wish that the treatment could be administered to every sufferer."

The papers give a half-dozen other cases of the same style. Doctors may criticize all they want, if this man has found a cure for the most ravaging disease since smallpox and cholera were put under control by science, the whole world will crown him with fame.

The Daughters of the American Revolution

constitute the largest purely patriotic society of women in this country. They come to Washington annually and hold their meetings in their own white marble palace. They have a voting-delegated membership of nearly 1,900 women. Every state and territory is represented. They were greeted by President Wilson, Secretary Bryan, and most of the prominent official people. Members of both houses of Congress look in on their convention during the sessions. The President and Mrs. Wilson and the Cabinet ladies gave them a plain reception at the White House, but they reserve their big display of Paris gowns and priceless jewels for the president-general's reception at the New Willard Hotel.

Just as the Woman's Christian Temperance Union developed the poor, plain, earnest women of the nation, so this organization is a grand thing for the rich and the scholarly women of the nation. They are marking the graves of our patriotic dead and the spots where historic events have occurred. They are looking, in some degree, after the foreigners, in providing lectures and instruction on United States history and citizenship. They are helping to provide schools for the poor whites of the mountain districts of the South. They have essays and debates in schools on patriotic subjects, so that we can well afford to forget their militancy and their rather pronounced display of finery in the great good they do. They are making our country interesting. The scenery in our own land is quite as beautiful as that of Europe, but we all prefer a trip to Europe to a trip to Colorado or Utah.

At a dinner of authors in London in 1889 Mr. Froude, the historian, escorted an American woman to the table, where about this dialogue occurred:

"Well, Madam," said Mr. Froude, "you come from the most expensively governed land in all the world."

"Except yours, Mr. Froude, except yours."

"How can you say that? Why our Parliament members serve without salaries."

"Very true, Mr. Froude, but I have been at Parliament, and although you enroll several hundred members, not one-third of them are present. You don't pay, and don't have them; we pay and make them attend. Then, your royal family costs as much as all our Congress."

"True, but look at the pensions you pay annually."

"Yes, but look at your standing army and navy beside ours."

"Matthew Arnold makes great fun of the names of your cities, towns and rivers—your Jonesville, your Smithsburg, etc."

"Very true, Mr. Froude, but we took the map of

England, and we named every city and town after English cities, towns and rivers; but there were so many more, that we were obliged to take our own Indian nomenclature; still we had not enough names to go round. Then we observed that Mr. Jones had made the desert to blossom as the rose; he had built factories and given work to thousands of his fellow-citizens; and we named the town after him instead of giving him a statue of marble or bronze."

"Well, what have you to say to Matthew Arnold's statement that your country is not interesting?"

"Mr. Froude, that depends entirely upon the standpoint of the observer. If you are looking backward, as a matter of history, I grant you England is much more interesting than the United States; but if you are looking forward, every foot of soil in our country is a prophecy."

Mr. Froude was silent a moment, then, with a merry twinkle in his eye, he said: "Well, by gad, I would rather be a prophecy any day than a history!"

Now, the Daughters of the American Revolution are taking away that reproach, that our country is not interesting.

A Special Case: A Modern Jacob

It was Thanksgiving Day, 1908, at the Gospel Mission. A young Salvation Army man from West Virginia gave the lesson, which was on Jacob, the fugitive. He pictured graphically the loneliness, the grief, the shame of a man leaving home because of sin and disgrace. Then he showed how God followed, loved, and even opened heaven that the fugitive might feel the presence of God and the closeness of heaven. He said: "I am impressed to believe that there is present in this meeting a fugitive from human justice. I am here to show him God and the way home."

A bright-faced, red-haired young fellow sprang to the altar and, with tears and moans, sought forgiveness. He found God. Then he asked to see two of the Board, to whom he told that he had committed a forgery in New Haven. We told him he must go back. But he said, "I shall be sent to the penitentiary." "No difference; you cannot afford, as a Christian, to be a fugitive for life."

Money was provided and he was sent back with a worker at his side. He went first to his father, who sharply upbraided him for committing the forgery, disgracing the family name, and even for returning. Charles broke in: "But, father, I am a Christian now. I have come back to take my medicine and begin life again an honest man." "Oh! then I will pay the debt and help what I can."

They went to Mr. Jones, whose name had been forged. They found him most unrelenting, until the boy broke out with his story of how God had forgiven him, and he was ready to be punished and start again. The father interrupted by saying, "I will pay every dollar, with interest, if you will forgive."

Jones was a Christian, and, with tears, he said: "I, too, need forgiveness, and I will not prosecute."

We have a prayer-answering God. Don't forget my S. O. S. in my last letter.

April 19, 1913. H. E. Monroe.

—All the more shame to those who are not interested in the great and beautiful things of God's world. Men and women live to be old and die without ever having known the thrill of enjoying a sunset or being delighted with a flower or understanding in the smallest degree the mysteries of the air and earth. In a universe which has been built and planned for the purpose of giving God's children pleasure, thousands walk through it without ever knowing how it is made; and busy themselves with insignificant trifles, calling them "entertainment" or "amusement."—Sheldon.

THE RECENT ACCESSIONS

BY E. D. WEIGLE, D. D.

The accessions to our churches over the Easter season, if they were all reported through our church papers, would approach ten thousand. This indicates diligent and faithful work by our pastors of the General Synod. The method of preparation for communicant membership relied on by most of our pastors is the Scripture-enjoined, history-sanctioned, and time-honored custom of catechization. At a county Sunday-school association, where the state's aim of bringing 100,000 persons into church membership through the Sunday-schools this year was under discussion, two brethren, representing a denomination which in the not distant past decried catechization, endorsed this method, revealing the fact that it is practiced by them, in conjunction with the more popular but less effective evangelistic method. One of the Methodist Episcopal conferences of Pennsylvania has named Palm Sunday as Decision Day in the Sunday-school. This is well, as it seizes a most appropriate time of the Christian, or church, year, when every loyal disciple has his face steadfastly set toward Jerusalem.

However, the better way is to organize the young, and older people too, into classes and instruct them in the fundamentals of the Christian faith, week by week, covering a period of months, until mind and heart are filled with the precious truths of God's word, which the Holy Spirit ever uses as the material with which to produce conviction of sin and faith in Christ. Thus, in a systematic way, the parts of Luther's wonderful little Catechism will open the way to an appreciation of God's love as embodied in the commandments; of faith as expressed in the Apostles' Creed; of prayer as so comprehensively emphasized in the Lord's Prayer; of confession as so clearly set forth in the sacrament of baptism; of communion as so vitally revealed in the sacrament of the altar, after condensing the teachings of the catechism into five words—love, faith, prayer, confession, communion — the heart is ready to yield to the salvation which has been brought to it, "for with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation." If the catechist has been faithful in teaching the whole plan of salvation, emphasizing sin in its heinousness and grace in its preciousness and all-sufficiency, making plain its origin in the Father's heart, its purchase by the blood of the son, its application by the Holy Spirit, and its reception by the penitent, believing sinner, under the concurrent action of the Trinity, leading the catechumen, step by step, through the scenes of Calvary's tragedy, there can be but one result—cheerful surrender to Christ as his personal Savior.

The fact that some, who had been thus brought to the very threshold of the kingdom, do not yield to Christ, choosing to remain in the service of sin evermore, interjects sadness into the Easter joy of the faithful, but disappointed, pastor. But the evangelistic method, with its strong appeal to the emotions, has also been disappointing to its advocates, in that the permanent results are so meager.

The method of instruction, as is the case with all Christian effort in which the human factor is concerned, appealing to mind and heart, with a view to effecting the new creation in Christ Jesus that the life may be changed, is not without its weaknesses, too, judging from the many losses recorded in the column in the synodical minutes, "Other Losses." At this point one might make other reflections on our accessions, such as those received by letter and renewal, having been counted before, and the inclusion of baptized infants in the total of Easter accessions. It is well to report these as baptized members of the church,

but we question the wisdom of including them in the total of Easter accessions, since, at their confirmation, they will be counted again. It is surprising how many adult baptisms are reported. This indicates indifference to, and a neglect of, infant baptism, in some cases the adult baptisms exceeding in number the confirmations.

It was the purpose of the writer to inquire into the cause, or causes, why so many of those we receive at Easter fail to remain faithful, but we allowed ourselves to be led into another line of thought. May not some reasons be the neglect of these babes by a nursing and nurturing church in the after-Easter days, the necessary reaction which comes upon these and the church as well, the lack of interest in them by the church, the consequent failure of these to use regularly the means of grace, and the having some definite Christian work to do, together with the appealing vanities of the world, and the weaknesses, to say nothing of the lusts, of the flesh, and the wiles of the great adversary who is ever busy in destroying the good? The first year is the critical time in a young Christian's life. If he does not learn to stand erect and walk a little in this period, he will fall. May the Lord help all who came into fellowship with the church at Easter to stand! Rev. ii. 10.

Camp Hill, Pa.

THE CHURCH'S OBLIGATION TO THE NEWLY-CONFIRMED

BY REV. DAVID A. DAVY

In a real sense the church may be said to sustain a different relationship to the newly-confirmed than to those members who are of mature years.

As in the well-ordered home, the young receive particular attention and special care, in order that they may grow and become strong and be properly matured; so in the well-ordered church especial provision is made for the spiritual and social care and nurture of the newly-confirmed, that they may develop into strong, active, fully-matured church members.

A soul-stirring sight it is that is witnessed in our churches on Palm Sunday or at Pentecost. For then each year a splendid company of young people, at the age of understanding and of decision, in confirmation, ratify, take for themselves, the vows once taken on their behalf by parents and sponsors.

What a soul-stirring sight for those who behold! What priceless opportunities for development in all that is good open before the newly-confirmed! How great a responsibility rests upon pastors, and parents, and the adult membership of the church to give these newly-confirmed proper encouragement and right guidance in the Christian life!

We may well ask, "What can, and should, the church do to promote the well-being of her young people newly confirmed?"

1. It is evident that the church is obligated to provide the newly-confirmed with the means for spiritual nourishment and growth. The newly-confirmed should be fed on "the sincere milk of the Word, that they may grow thereby." Pastors are criminally negligent who, in their sermons, feed their young people on higher criticism or the religious fads and fancies of the day. It is a cause for rejoicing that our Lutheran pastors confine themselves so closely to the preaching of the Word, which is the only wholesome spiritual food adapted to promote the spiritual growth of the young people.

2. The church is obligated, through her pastors and church officers and members, to set before the newly-confirmed the example of right living. Precept is of little value unless enforced by example. The newly-confirmed are at the formative period. It is of the utmost importance that, having made the right choice in confirmation, they now shall form right habits of life. To whom shall they look for guidance in this respect if not to pastors and members of church councils, to parents and friends, to those who are members of and leaders in the church?

And may we suggest that parents, for their own sakes and for the sake of their children, ought always to be faithful members of the church. They ought, as true members of the church, to be ready to welcome and encourage their children when, in confirmation, they come for the communicant membership in the church. And pastors, parents, and all church members by their life, both in and out of the church and the home, should so actualize the teaching of God's word, as emphasized in the church, that the newly-confirmed imitating them, will be "imitators of Jesus Christ," and will form right habits of life.

Sometimes, it is to be feared, that some church men, forgetful or neglectful of their duty before God and to the newly-confirmed, go where, should boys and young men follow, they would receive harm. Sometimes, it is to be feared, that church women, forgetful of their duty before God and to the newly-confirmed, seeking worldly pleasure or applause, do the things which, should girls and young women pattern them, they would lose something of the precious crown of true womanhood. How terrible is the responsibility which rests upon any, church-members and non-church-members, pastors and laymen, parents and friends, who place any stumbling-block in the way of the newly-confirmed. "It were better that a millstone were hanged about their necks and that they were cast into the midst of the sea, than that they should bring harm to one of these." Well may we, pastors, members of church councils, parents, friends, all church members, with the spirit of Paul, say: "If my meat make the newly-confirmed to offend, I will eat no meat while the world standeth, lest I make the newly-confirmed to offend."

3. The church, through her adult membership, is obligated to afford to the newly-confirmed the encouragement of a right religious example. Pastors, fathers, mothers, friends, we all should so love Christ and his church that we will be found: (1) Prompt and regular in attendance upon the services of the sanctuary and in the faithful use of the means of grace, God's word and the Sacraments. (2) Daily, engaged in Bible study and prayer. (3) As an act of worship, giving, as able, of that which the Lord hath entrusted to us, for the extension of his kingdom, "in all the world." (4) Willing and ready to respond to every call of duty. Thus encouraged and guided by the example of their elders, the newly-confirmed will not easily be turned aside from the highway of holiness.

4. The church is obligated to provide the newly-confirmed with wholesome opportunities for social expression. It is true that the church is primarily obligated to give spiritual quickening, and the religious message and guidance. And yet, in view of the many attractions and enticements which the world offers, seeking to draw young people aside from the true Christian life, it is the part of wisdom that the church, through young people's societies and like agencies, shall seek to satisfy the normal and proper desire of her young people for association and sociability with those of kindred age and aims. Time and pains are required thus to promote a right sociability. But if the church would fully meet the needs of her young people she must not be negligent in this respect.

5. The church is obligated to give the newly-confirmed continued and progressive instruction in Christian truth. "First the blade, then the ear, and then the full corn in the ear." During the months of catechization the foundation was laid. Now it remains

for the church, year by year, to develop or unveil that glorious, awe-inspiring, love-constraining, character-forming superstructure of Christian truth which becomes visible to the eyes that are spiritually quickened and attentive.

6. The church is obligated to lead the newly-confirmed out into definite forms of service for Christ. Only through the exercise of the Christian virtues and graces can they grow strong and become robust Christians. The newly-confirmed should be given something definite to do. The Bible school, the church choir, the young people's society, and like organizations of the church afford them excellent opportunities for training and for service in the local church. But the newly-confirmed should likewise be developed in the knowledge of and in an intelligent interest in missions, both home and foreign. How their young lives are ennobled and become truly heroic as they are led out into unselfish service for their Lord in the home church and in the home land or in some foreign field!

Too many there are who, after confirmation, discontinue church attendance, take little or no interest in the church life and work, neglect the use of God's word and the Lord's Supper, and seemingly lose all interest in the church to which they have vowed faithful allegiance. In such instances the church must not become discouraged. She must continue to pray for and tactfully work with her careless and indifferent confirmees. The church bulletin should be sent to them. They should be especially invited to anniversary and communion services. They should receive personal calls. They should never be given up, or "let alone," until perchance, by death, providentially removed from the sphere of the church's influence, that happily they may be renewed.

It is inspiring to think of the many who, responsive to the church influence and guidance, continue faithful to their confirmation vows. They are regularly found at the services of worship, at the Lord's Table, and in the Bible school. They give daily attention to Bible study and to prayer. They become interested and active members of the young people's society, and faithful workers in the church choir and in the Bible school. They are ready for every good word and work. Daily they are "growing in grace and in the knowledge of the truth." Daily they are influencing their associates for "the things that are true and pure and of good report." Their lives are a source of joy to parents, pastors and friends. Day by day they are "gathering precious gems" for Jesus' crown. Their's will be the "great reward."

Chicago, Ill.

LITERARY AMERICA

BY REV. HENRY L. GERSTMYER

In a recent number of "The Literary Digest" we read an article entitled "Paintable America." The writer proved to us that such a thing as "Paintable America" existed to-day. But as you read the caption put at the head of this article you shake your head, and your countenance is that of doubt and misgiving.

We know that "America" is synonymous with skyscrapers, commerce, and the dollar-mark. But there is such a thing as "Literary America." We do not think these two words are "unequally yoked." So let us allow them to stand together for a while, even though they look a little strange placed together and the combination is jarring to us.

It is true we have not much in the way of ruins or fallen grandeur, but a few literary shrines are to be found in this Western Hemisphere. A century ago the literary critic sneered at us in the blunt, caustic remark, "Who reads an American book?" But the past generation or two Europe—yea, and the world—are sitting up and taking note of some of our achievements in the realm of letters. Ah! yes, occasionally an alpine height is reached by the American poet, novelist and dramatist. We are beginning to produce more than wheat and dollars.

The Temple of Fame of New York, our national Pantheon, has included the names of those literary lights of the first magnitude who have made "Literary America" a possibility. Ralph Waldo Emerson, the Carlyle of America; Henry Wadsworth Longfellow, the popular poet *par excellence*, the Tennyson of America; Nathaniel Hawthorne, the Balzac of America; and Washington Irving, the Addison of America, are there. What a list of names! Would not the Temple of Fame be sadly incomplete without the names of those who have done more to give distinction to American letters than any who could have been named?

We scarcely know what construction to place upon the remark made recently by Mr. James Bryce, that what America needs is poets. Is it irony? It is true we have produced no Alfred, Lord Tennyson; but we can boast of Edgar Allen Poe, who is in a class by himself. Did not our immortal Poe capture literary Europe a generation ago? Do we not even now read of our "Whitman's siege of Europe"? Our poets and writers are becoming less parochial, and that means more cosmopolitan; and this will give them a hearing from all corners of Europe and elsewhere. The time is fast approaching when writers of "English Literature" will cease relegating our American literature to an appendix. Are not many of the poems of our Longfellow translated into forty different languages and become familiar to every civilized people on the globe?

Our literature has come into being within the past century and a quarter, and naturally our literary shrines are few indeed in comparison with those of Europe, and England especially. We scarcely know whether the Brook Farm would be considered a literary shrine. We know it was an unsuccessful experiment for the New England group of writers. The grave of Edgar Allen Poe in our own native city of Baltimore is a strong attraction for the literary pilgrim. Salem, the historic Massachusetts city, is about to render belated honors to her royal ten-talented son, Nathaniel Hawthorne, by erecting a $50,000 statue. Will this not be a literary shrine for the man of letters? The news is still fresh that North Carolina expects in the near future to erect a memorial to O. Henry, the magic story-teller. Thus "Literary America," in a minor way, can boast of a shrine here and there.

How many equals have Poe and Hawthorne in English literature of the past century? Very few! Where can you find the like of "The Raven," with all of its charm, music and witchery? Is not Hawthorne the classical author of American fiction in a truer sense than either Thackeray or Dickens is in England? Where is to be found the equal to Bryant's "Thanatopsis," especially that wonderful climax?

We have not mentioned James Fenimore Cooper, Oliver Wendell Holmes, Bret Harte, Mark Twain, and the number of American historians. Are these not all worthies? Nor has reference been made to Stedman, Howells, Aldrich, Crawford and Joaquin Miller, who has so recently left us.

Only a glance—yea, only a fragmentary glance—have we given to this subject—a subject filled with charm and fascination to the literary pilgrim. Ah, but the outlook is promising! We shall wait with keen expectancy the arrival of the poet or writer who will have an Alpine look, and give us the twentieth century classic.

New Berlin, Pa.

HEAVENLY WISDOM

Attentive Work—Perfection of Power

BY REV. FRED V. CHRIST

The "A" and the "B" of a happy life and a useful one. Attentive work trails after it the ornamental perfection of power. Application draws usefulness, and power is only an accumulation of usefulness. Attention is the friction which generates the pulling power in man, but character must control it and turn it on and off to prevent wreck. The truest drawer-in of strength is the interested helpfulness which follows delight in endeavor. The heart-blood's effort is the only safe propellant. The difference in men is not so much a matter of blue blood as spilled blood. When the sweat of endeavor is alchemied by concentration into the sweat of blood, man becomes unconquerable. In the agony of God and man the salvation of the race is consummated. Comedy, drama, tragedy, apotheosis—*life*. You may have what you will, or leave what you won't, if you pay the price. Sacrifice is the compound engine which carries us up or down grade, but always into the goal. Every god—little and big—disappears in defeat when sacrifice makes an entrance. Attention—extension. Impanation before expansion. Concentration — excentration. Attentive pains the seeds of extensive joys. The centripetal life which looks and works within, manifesting itself in the centrifugal joy without. The soul asking, "Oh, that I might be, in order that I might do and become!" The single eye so full of light that it beholds the universe. The eye beholding the capitulated God in Christ until it see the pervading God in all. Looking unto Jesus the Author until we see Jesus the Finisher. He is the Alpha and the Omega. Look at him with concentration in order that you may know the perfection of his power. Behold him in thought, and in the thought working, that you may finally see the whole completed and participate in its glory. In the beginning was the word. The earth like a whelp not yet licked into shape—blind, shapeless. The chaotic night. The anarchy of the elements. The black face of the deep. The unreflecting deep. The mirrorless desolation. The curtain of nothingness. The unlighted stage of the world's weariness. And then—the brooding concentration. The potential motion. The electric shock of cosmic spirit. The twilight preparation. The brooding welcome of the morn. The day of God's fiat. The persuasive speech. The luminous word. The Eloisitic eloquence. The imperative diction. The day of his materializing will. The shrinking of eternity's shores. Heaven's birthday. God's first sunrise. The morning song of the sons of God. The vibratic shout. *And a house complete for his sons to be about their Father's business.* Attentive work. Perfecting power. So we. The son can do nothing of himself, but what he seeth the Father do; for what things soever he doeth, these also doeth the son likewise. For the Father loveth the son and showeth him all things that himself doeth, and he will show him greater works than these that ye may marvel. All things through him that strengtheneth, but first of all thoughts in captivity to him. Holden by life. Illumined by light. Empowered by love. Jesus my all.

New York City.

—Do not look forward to what might happen to-morrow; the same everlasting Father who cares for you to-day will take care of you to-morrow and every day. Either he will shield you from suffering or he will give you unfailing strength to bear it. Be at peace, then, and put aside all anxious thoughts and imaginations.—St. Francis de Sales.

"C. Q. D."

Voices From and For

BY EMMA E. DENGLER

From the calamitous wrecking of "a whole armada in one hull of steel," the majestic "Titanic," a number of useful lessons evolved, some of which were of surprising simplicity. Not a little astonished, we were to learn that the inestimable value of wireless telegraphy had not been more highly appreciated than that an otherwise well-equipped steamer should start out upon a sea voyage without a relief operator for its wireless station. The lone operator of the life-saving "Carpathia" was about to retire for the night, we were told—had already closed the instrument, but, impressed to reopen it, did so, and at once caught the "C. Q. D."—"Come quick, danger!"—with which the vessel in distress was rending the air. Imagine the difference in the appalling disaster had the lone operator been disabled by illness an hour or more before!

Dr. Anna S. Kug'er sailed for India in 1883, and is now in her *thirtieth* year of faithful, heroic, and most valuable service in our Guntur mission. In my possession is an extract of the India Conference of 1884, as follows: "Dr. Anna S. Kugler is finding that her medical skill opens to her many homes and hearts that would otherwise be closed." Testimonies of greater volume and of more recent date from our Guntur field verify the statements made by missionaries of other fields and nations, that "medicine is an opening wedge," and that "the doctor is to missions what the dynamite-blast is to the quarry-man."

As the result of gospel seed-sowing by our missionaries — preachers, teachers, doctors, nurses — through the various avenues for evangelizing the country, our field in India, of two million souls, with its various stations, in the Guntur district, is constantly becoming more and more interesting as gospel leaven is permeating. But, alas! it is easily to be "read between the lines" that more workers are needed.

Not only is there an appalling need of several doctors and as many trained nurses from America to aid in the immense work of the faithful ones in charge, which work has for too long a time hung upon tender, yet heavily-weighted, threads, but listen to the need also of "a staff" of teachers for our Sylvanus Stall College, as viewed by Dr. Kugler in her broad-minded, fully-awake-to-the-situation, speaking article in the LUTHERAN OBSERVER of March 14th. As if drawn to it by a wireless message, my mind was prepared for reading and appreciating the referred-to article.

The buildings erected in India, through the Woman's Home and Foreign Missionary Societies of the Lutheran Church, are commendable. And now the Lord said to us: "Behold, I have set before thee an open door!" Oh, we have seen the doors of opportunity flung open wide. God is marching on. The work of the Christian Church is the promulgation of the gospel.

"God is sounding forth the trumpet that shall never call retreat,
Oh, be swift, my heart, to answer Him, be jubilant, my feet:
Our God is marching on."

Surely, in the order of Divine Providence the demand cannot be greater than the supply somewhere in reserve. Hence the admonition from the Throne: "Pray ye, therefore, the Lord of the harvest, that he will send forth laborers into his harvest."

Scranton, Pa.

—I spoke a kind word, almost thoughtlessly, and a long time afterward one thanked me for it, with tears in his eyes. Then I thought, since kindness costs so little and helps so much, why am I not always kind? —William E. Barton.

The Sermon Corner

WHEN YOUR BOAT IS FULL

BY ERNEST ROEDEL M'CAULEY, D. D.

Text: "The waves beat into the ship, so that it was now full. . . . Why are ye so fearful, how is it that ye have no faith?"—Mark iv. 37, 40.

The busy day was done. The multitudes from Bethsaida, and Daimanutha, and Capernaum had listened with eager interest to the wonderful Teacher, as he taught from his pulpit in the boat. He had been telling the people about the kingdom. He had mustered every manner of illustration to make plain his message. The mustard, the net, the pearl, the candle, the tares, and the treasure, and many more illustrations had been used. The people, excited and wondering, had been sent away. The disciples and the Teacher, tired, had put out to sea. The lingering sun had left the Galilean hills. The valleys were veiled in shadows. The silence of the sea was disturbed by the ripples in the wake of many little ships. The Master had settled for a sea-rest and sleep. Pillowed in the stern of the ship, he was soon lost in slumber.

Peaceful scene. But the wind begins to rise. The sea is disturbed. The ship is tossed, the waves are rolling. The ship is filling; the hardy seamen are anxious. The little ship is in a storm and the sailors are beginning to lose their nerve. They have reefed and tacked and rowed. The storm increases and stout hearts begin to tremble. Drenched and doubting, they are seized with consternation, and cry to the sleeper for help. Weary and wondering, he arises from his rest and looks out over the troubled waters. He steadies himself in the sinking and tossing ship, and wipes the dashing spray from his face. And then, as calmly as a mother would still and soothe the angry heart of a troubled child, he waves his hand for silence. At his rebuke, the wind ceases its strife and the waves sink back into a level sea.

Then the Wonder-worker turns to his frightened friends and strangely chides them for their fear and lack of faith.

It seems like a paradox—to accuse such men of fear. They were no novices; they were strong of arm and stout of heart. They were at home on the sea. They were not to be frightened by a squall. Nothing but a *sinking ship* would make their hearts tremble. They did not call until the "ship was now full."

There is the lesson for us. We are to learn from this the limit of human endeavor and the point of application for divine assistance.

But what are we to do when we strike the storms? To what extent are we to trust to human means and endeavor, and when shall we call the Master to our saving? If we follow his example, we will *go in a boat.* Ships for the sea—that is what ships are for. The Master could have walked, but he went in a boat. That is what boats are for. He wants us to use our boats and our brains. Up to the limit of possibility, he wants us to use his laws. He is saying through all of his teachings that he wants clean cities and clean countries, and pure politics and pure people; but he wants and expects us to use the means and methods with which he has furnished us for the accomplishment of his purpose. We must clean our streets, and purify our homes, and set a watch, and gird on the armor, and keep the powder dry, and, having *done all,* stand. All of which means that he crossed the sea in a ship, and there were many other little ships with them.

God's grace is not a substitute for us, but *sufficient* for us. God's strength is not made perfect in indolence, or insolence, or apathy, or presumption, but in trusting and trustful weakness.

Christ wants us to use human means to the limit of possibility, and *then* to keep a stout heart, nothing fearing—clutch the spar, look death out of countenance—*because* he is in the boat, and "no water can swallow the ship where lies the Master of ocean, and earth, and skies."

"The ship was now full," and yet he chided his disciples for being afraid, and rebuked them for their lack of faith. Is your boat full, and are you fearful that you will founder? In this sweet story we have reached the very limit of human endeavor and fortitude, and yet Christ plainly teaches that there was no cause for fear. It must be that Christ is going to still the storm if *we trust in him.* To be sure, it is hard to understand how it is to be done, and we sympathize with the hard-laboring disciples on account of the scolding they got. Surely we would not have censured them for being scared when they had reached such a length. I said to a dear father in the Church, when speaking of dark days and sorrows, and blasted hopes, "the end of the plank seems to have been reached, and there is nothing to do but to step off." He placed his hand on my shoulder and replied, "My son, *there is no end to God's plank.*" Been disappointed have you? Been caught between the great waves of sorrow, and had your boat filled with the waters of bitterness and distress? Done all you could, have you, and fought hard to keep from sinking in the sea of doubt? The wild winds have swept through your harp, have they, until every note in mournful cadence through some minor key did ring? Be of good cheer—if you have the Master on board. He is going to still the storm before you go down. Though the waters prevail exceedingly upon all your desires, and all the high hills of your hope under the whole heaven are covered, and though it prevail like Noah's flood, fifteen cubits and upward, until every mountain is submerged, it shall not prevail over you. The ships of Tarshish may flounder in the gale, but the ark of God's people has the Man of Galilee on board; she can never perish.

Altoona, Pa.

THE SPIRITUAL MAN

Sometimes we hear good men complaining that goodness is so powerless; the effort to do right and to keep a pure soul and to live by highest standards is dishonored and despised, we hear. All such complaints are utterly unworthy of the good man. There is nothing more refreshing and magnificent in the whole world than the satisfied good man, the man who lives to do right, who is entirely above such weak complaints and never dreams of making them. In the first place, he is too busy, too perpetually occupied with the enthusiastic struggle of his life, to think whether he is powerful or not. He is a being in himself, and if he can so bear this life of his that God shall see it and approve it, and be able to fill it with himself, he must be satisfied. But, then, if he does lift up his eyes and look about, he cannot count himself powerless. Rather he is overwhelmed and oppressed by the power that he carries. For is he not the judge of all things? Oh, my dear friends, it must be that a truly spiritual man has nothing to complain of in the world. It is not that he must struggle on in misery and contempt until he gets to heaven, and only there be happy and content, but now, here, all that is best in life is his. Let him not degrade the high dignity of his lot, nor make it less tempting to other men by talking of its sacrifices or disgraces. He that is spiritual is already the king of the world.—Phillips Brooks.

Our Young Lutherans

INTERNATIONAL SUNDAY-SCHOOL LESSON

Second Quarter: Lesson V. May 4, 1913

Joseph Interpreted Dreams

Golden Text: "The breath of the Almighty giveth them understanding." Job xxxii. 8

Lesson Text: Gen. xl

COMMENTS BY R. W. HUFFORD, D. D.

"And the chief butler told his dream to Joseph." The chief baker also told his dream. These were the butler and baker of Pharaoh, king of Egypt. The place was a prison in which the three, Joseph and the butler and the baker, were shut up. This is the place and this is the company in which we find Joseph at this time.

I. Joseph in Prison

It was not a reputable place for a young man. To say that a man, young or old, is shut up in prison, is not to his credit. And this, on its face, was not to Joseph's credit.

But it is always well to inquire and look into the matter—to learn why the man was imprisoned, how the prisoner behaved, and what he did when he got out. We remember that John the Baptist, and Paul and Silas were in prison, two of them for a long time; as were also John Huss and Bunyan; and coming nearer home, if the Elmira beer crowd could have had its way, it is more than probable that the evangelists, late of that city, would subsist on prison fare for some months to come. We cannot always safely accept a fact at its current face value.

When last we saw Joseph he was a youth, about seventeen years of age (Gen. xxxvii. 2), sold by his brethren to the Ishmaelites, and by them to Potiphar, captain of Pharaoh's guard in Egypt. His father, deceived by the story told by Joseph's brethren, and especially convinced by the sight of Joseph's coat stained with blood, mourned for his favorite son as dead. Refusing to be comforted, he said, "I will go down into the grave unto my son mourning." Several years had gone by, sad years to Jacob, the father, who never forgot his great bereavement; and anxious, troubled years to the ten sons, who carried with them everywhere the burden of a guilty secret. Joseph the slave, in a distant land, of all the family, was least to be pitied and most to be envied. He could not forget the heartless and cruel wrong that he had suffered, and still less could he forget the great sorrow thus caused to his father; but with the magnanimity of a great soul, he could overlook the wrong done to himself, and with the hopefulness of youth he could anticipate the time when he would turn his father's sorrow into joy.

Joseph's banishment from his own country and his slavery in Egypt were due, as we know, to the envy and malice of the sons of his father, and his imprisonment was due to the pique and chagrin of a bad woman, the wife of Potiphar, Joseph's master. Quite frequently we have occasion to quote the words of Asaph: "Surely the wrath of man shall praise thee" (Ps. lxxvi. 10). The life of Joseph is a striking example of this truth. It was the wrath of man that banished him from his own country and his father's house into Egyptian slavery, and it was the wrath of a woman that threw him into prison; but both the enslavement and the imprisonment were overruled to the glory and praise of God, and to the advancement of his servant Joseph.

II. The Dreams

The butler in his dream saw a vine with three branches, and it budded and blossomed, and soon it was loaded with clusters of ripe grapes. It does not take long for wonderful things to come to pass in a dream. What the butler had often seen as the result of months of wind and rain and sunshine, in the king's vineyard, he saw in the passing moments of his dream in prison. And in his dream he was free from the prison, and back in his old place.

"And Pharaoh's cup was in my hand, and I took the grapes and pressed them into Pharaoh's cup, and I gave the cup into Pharaoh's hand." This was part of the butler's work. Many a time, probably, he had done this very thing in the king's sight. Then there was no chance for adulteration or poison. No hands but the butler's handled the fruit or touched the cup. So it had been in Pharaoh's service, and so it was in the dream. But what did the dream mean? Did it mean anything?

Not every dream has a meaning or is worthy of a second thought. The average dream indicates probably only a little physical disturbance or mental unrest. Our waking thoughts and words often mean little or nothing, and our dreams mean not more, but less. A dream, however, *may* mean much. Jacob's did, at Bethel, as we lately learned; and this dream of the butler had a meaning. Joseph's interpretation was: "The three branches of the vine are three days: within three days shall Pharaoh restore thee unto thy place, and thou shalt again deliver Pharaoh's cup into his hand."

"But think on me when it shall be well with thee, I pray thee, and make mention of me unto Pharaoh, and bring me out of this house." Joseph's promise to the butler was realized. Within three days he was released from prison, and restored to his former place in the king's household. "Yet did not the chief butler remember Joseph, but forgot him." The time had not yet come for Joseph's release and promotion, and patience must have her perfect work. Two full years pass before we hear of the butler again, and then he "remembers," and recalls a chapter in his own experience, and Joseph is sent for, and comes forth from the prison to become the counselor of kings (Gen. xli. 9).

As to the chief baker and his dream, with "the three white baskets and the bakemeats" (bread and cakes) from which "the birds did eat"—we regret that his is a sadder story. He heard Joseph's good words to the butler, and hoped that his dream, too, might have an interpretation of good cheer. It was hard for Joseph to tell him that within three days he must die. What he had done, if anything, to deserve death, we do not know; but we know that the shock from the brief, sad statement has not entirely spent itself after all the years. We are the better for a little sympathy that we have for Pharaoh's baker who was hanged upon a tree more than 3,000 years ago.

Conclusion

1. "The breath of the Almighty giveth them understanding." Elihu's words apply well to this lesson, and account in the only satisfactory way for the wisdom and patience and farsightedness of such a man as Joseph.

2. The Hebrew slave in the Egyptian prison was worth more to the world, probably, than any other man of his time.

3. "Blessed are the pure in heart."

Reading, Pa.

YOUNG PEOPLE'S PRAYER-MEETING

Bible Study

Topic for May 4, 1913. The Ideal Christian. V. His Prayers. Matt. vi. 5–13. (Consecration Meeting)

BY REV. J. B. GUINEY

I. The model prayer, and Christ our model in prayer. Luke xi. 1-11; Mark i. 35; Luke xxiii. 34.

II. Prayer should be regular. Dan. vi. 4-10; Ps. lv. 16, 17.

III. Prayer should be constant. Luke xviii. 1; Rom. xii. 12; Col. iv. 2; 1 Thess. v. 17.

IV. There should be Spirit-taught prayer. Rom. viii. 26; Eph. vi. 18; Jude 20.

V. There should be faith and boldness in prayer. Mark xi. 24; Heb. iv. 16; Heb. x. 22; Heb. xi. 6; 1 John v. 14, 15.

VI. Definition in prayer is required. Luke xviii. 35-42; Luke xxiii. 42, 43; Jas. v. 16-18.

VII. The chief end of prayer is to glorify God. John xiv. 12-14; John xvii. 1-6.

CHRISTIAN ENDEAVOR TOPICS

Seed Thoughts

Sunday, May 4. Topic—The Ideal Christian. V. His Prayers. Matt. vi. 5–13 (Consecration Meeting)

BY REV. P. A. HEILMAN, D. D.

Clear views of prayer. The Christian should have clear ideas of what we ought to pray for, and how to pray, and when. No better time to think about this than at the consecration service, which ought to be more of a prayer service than it is.

Blessings depend on prayer. James says: "Ye have not because ye ask not. Ye ask and receive not, because ye ask amiss." Study your motives in prayer. Is it that God may be honored and his cause advanced, or is it that you may be prospered and blessed?

What Bible teaches on prayer. No more profitable study than the Bible prayers. Nearly every one of the Old Testament saints has left us a sample prayer. Some were very brief, but very sweet. Note Isaiah's prayer in his 33d chapter and 2d verse. Nearly all the Bible prayers are brief, and very informal.

Particularity not generality. The only place for a general prayer is before the great congregation, when the minister prays for the whole people, as in Solomon's prayer at the dedication of the temple. All the other prayers were for specific things, even our Lord's intercessory prayer (John xvii). Pray for the things your society needs, or you individually need.

Pattern prayers. There are a number of them in the Bible. See Gen. xviii. 23; 2 Sam. vii. 18; Isa. xxxviii. 3; Matt. vi. 9-13; John xvii., etc. The Lord's Prayer was given as an example for all his followers. It has an introduction, and petitions, and a conclusion, covering every necessity of life, yet less than a minute long.

Brevity in prayer. Study to be brief. Nearly all prayers are too long. Long prayers have no place, except in the closet, where we may pray as long as we please. God never wearies with our coming, but men do. Avoid wearying others by your much speaking.

Prayer's answer. We know God hears our prayers if they are in earnest and come from clean lips and hearts. If he hears, we know we have the answer. Sometimes the best and wisest answer is a denial. Every sincere prayer is left to his wisdom—"Not my will, but thine, be done."

Prayer a conversation with God. As Adam and Eve talked with God in the cool of the day. Moses reasoned with God. God says to us: "Come, let us reason together." We go to him with our petitions, and open the Word to see God's answer. Learn how to pray by studying the prayers of the Bible and of good men.

Bible Readings

M., Apr. 28. The model prayer. Luke xi. 1-13.
T., Apr. 29. The Christ model. Mark i. 35-45.
W., Apr. 30. Regular. Dan. vi. 4-10.
T., May 1. Secret prayer. Acts x. 9, 30.
F., May 2. Spirit-taught prayer. Rom. viii. 26-30.
S., May 3. Effectual prayer. Jas. v. 13-20.
Sun., May 4. Topic—The Ideal Christian. V. His Prayers. Matt. vi. 5-13. (Consecration meeting.)

LUTHER LEAGUE TOPICS

May 4, 1913. Acts ii. 41, 42. Eph. ii 19–22. Whence Came the Apostles' Creed?

BY REV. C. R. TROWBRIDGE

Like so many others of the creeds, the prayers and the hymns that are on the lips of all Christians in our day, the identity of the person who gave to the world the Apostles' Creed has ever remained a good deal of a mystery. Nothing more beautiful of its character has ever been arranged, and yet the name of the man who combined these beautiful thoughts is unknown to us.

The most common of all the theories or traditions that pretend to account for the Apostles' Creed is that the apostles, beginning with Peter, themselves contributed each a sentence or statement, and thus formed a sort of composite confession of faith. Rufinus, a writer on the subject, though he does not explicitly assign each article to the authorship of a separate apostle, says it was the joint work of all, and implies that the deliberation took place on the day of Pentecost. Luther seems to have held this idea as to the origin of the Creed.

But history and the New Testament are against this idea. The New Testament says nothing about it. History does not present any facts in verification of it. The real fact is that the Apostles' Creed was a growth. It undoubtedly originated from the baptismal confession which, delivered orally to the catechumens, was memorized by them. This confession grew until we find the Creed beginning to approach its present form, in the second century.

Some one says: "The Apostles', the Nicene and the Athanasian may be said to form the list of the Catholic creeds of the Church. After the time of the formation of the last named, there is no general symbol of the faith that claims attention till the period of the Reformation, but when the eye of free criticism and argument was turned upon the Scriptures, with the Reformation, new creeds and confessions began to spring up. When we repeat this beautiful Apostles' Creed, it seems a great pity that we cannot attach to it the name of some father of the Church who is responsible for its making, for, next to the Lord's Prayer, the Apostles' Creed is familiar to more people than perhaps anything else of the sort in Christian literature."

However, the *name* is descriptive of its nature rather than of its origin. For it is a brief summary of the doctrines believed and taught by the Apostles. It is a common ground of agreement for all Christians, and its simple, beautiful statement of doctrines resting on the divine Word afford a sure foundation for every believer's faith. For, after all is said, it does not matter so much *where* the Creed came from, or who wrote it. It is enough to know that it is a satisfactory statement of necessary truth, and that its holy principles, incarnated in human lives, are the source of unending good and blessing to men.

Luther League Daily Bible Readings—April 28–May 3

Monday: Isa. xxviii. 14-22—A Sure Foundation.
Tuesday: Rob. x. 1-13—Confession with the Mouth.
Wednesday: Luke xii. 8-12—Taught by the Spirit.
Ascension Day: Acts i. 1-11—An Angel's Message.
Friday: Matt. x. 32-42—Confession before Men.
Saturday: Mark xvi. 14-20—Salvation vs. Condemnation.

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FRIDAY, APRIL 25, 1913

Heresy is an Error; Intolerance is a Sin; Persecution is a Crime.—Dr. Philip Schaff.

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MEANING OF CHURCHGOING

The pastor who, when asked by a friend whom he met on the way home from the Sunday morning service, "Is the sermon over?" replied, "No, it is just begun," said a very true thing. The sermon had been delivered from the pulpit; now the people who had heard it would begin to preach it to others by their lives, either commending it by putting the truth they had heard into practice, or depreciating its value and power by their failure to illustrate it in their spirit and conduct through the week.

This is an aspect of the matter which, as churchgoers, we do not sufficiently consider. Perhaps we go from habit, and that is a great deal better than not going at all. For in church we are in the place where Christ moves in saving power, and are more likely to be spiritually awakened and blest there than when following the impulses of our wayward wills on God's holy day. Zaccheus found salvation by putting himself in the way where Christ would pass.

Perhaps we go simply from a sense of duty; and that, too, is better than not going at all, for many a person who in the beginning is impelled to do what he thinks is right by no warmer motive than a sense of obligation, ends with the joy of a free-will service.

Or again, perhaps we go from purely selfish considerations. We need help in our difficulties. We are in trouble and want comfort; we are discouraged and seek hope and cheer. We find these things in God's house. We are refreshed by the songs and prayers and sermon. We go away stronger to endure, with access of courage and increase of faith in the love and goodness and providence of God. And this, too, is well—well for ourselves and well for others, because our firmer faith and more hopeful spirit will, unconsciously to ourselves, preach to others, commending to them the gospel as the power and wisdom of God for weak and needy men and women.

But how many of us rise above the purely selfish viewpoint and regard our churchgoing as a preparation for service, as an occasion for receiving larger measures of truth and such stimulus to practice what we have heard that our lives will prolong the sermon and scatter its teachings and power far and wide? Do we realize that, whether we will or no, the pastor, quoted above, was right in declaring that when the sermon has been delivered, its preaching has just begun, and that we who have heard will do the further preaching by our practice or disregard of the truth to which we have listened?

Power of Living Epistles

This is a phase of the subject of churchgoing that is emphasized by "The Churchman" in a few searching paragraphs that merit serious consideration. "The average man gets his idea of churchgoing from churchgoers. The effect of churchgoing on them is the meaning of churchgoing to him. This is a simple, realizable and ancient test. It is one that formal Christians dread, that real Christians need, that mankind demands, that our Lord imposes. Does churchgoing help people to become like Christ, to love one another as he loved them? Does it make churchgoers friends, neighbors, citizens, saviors of humanity? This is a question more vital to a greater multitude than organized Christianity has yet realized. It is being asked more widely, more open-mindedly, even more anxiously, than in any previous period of Christian history. This is seen in literature where there is a trend toward the religious solution of great social, industrial and national questions which have proved insoluble under any other influence. The tendency of a great body of scholars to find historically and philosophically as well as scientifically in Christ and his religion truer solutions of these problems is developing a wider study and a more exhaustive examination of the history and claims of Christianity as the years increase.

"But in a sense more interesting, because more immediately affecting the life of our age, is the intense curiosity—to use no stronger word—of the average man as to Christ's relation to organized forms of Christianity. To the people some form of organization is a necessity; they are helpless otherwise. Their curiosity at times amounts to a passionate desire either to destroy or to use organized Christianity for the betterment of humanity. This eager questioning is often mistaken for unbelief and enmity to the things which make for the betterment of humanity; most unfortunate of all, it is supposed to be aimed at the overthrow of organized Christianity. But is it not a nobler judgment, and surely one more in accord with the mind of Christ, to see in this aroused conscience of humanity a demand upon organized Christianity to live up to the standards of its Master? The people are not intent upon cutting loose from the past or destroying the institutions which have come down from the past; but they are determined that the dead past shall bury its dead, and that the living past shall grow up to the present, and so adapt itself to the present that a living church shall bear its witness to the living Christ.

"The principle enunciated by Saint Paul so long ago is applicable here. Whenever and wherever churchgoing produces living epistles known and read of all men, epistles of Christ written with the Spirit of the living God in tables that are hearts of flesh, people do go to church, and the response to such living epistles is always a surprise, even to those who are living witnesses. The people go because such evidence satisfies them that Christ is, and not merely was, the Redeemer and Savior of those who worship him in spirit and in truth."

MR. MORGAN'S RELIGIOUSNESS

The press of the country, and of the world indeed, has been paying tribute to Mr. J. Pierpont Morgan. By common consent he has been ranked as the greatest financial genius of his generation, and perhaps he has never had a superior. It is claimed that the only name that will bear comparison with his in the history of the country is that of Alexander Hamilton. He inherited a large fortune, but it was insignificant in comparison with the one which he built up himself. He was one of the enormously rich men of America. But though he profited so greatly by the vast transactions in which he was engaged, it is conceded that in creating his own wealth he increased the wealth of the country; that his work was constructive; that he possessed in unexampled degree the trust and confidence of the financial world; that this confidence was based primarily on his known integrity; and that though his power in the money market was well-nigh absolute, he wielded it with self-restraint and under a strong sense of responsibility for the use he made of it. It is also conceded, pretty generally, we think, that the concentration of such power in the hands of one man is dangerous and unsocial; that while in Mr. Morgan's case the danger was reduced to a minimum because of his sense of justice and consideration for those whose property and lives were in his keeping, yet the conditions are abnormal that make such dictatorship in finance and industry possible, and that one of the problems which statesmanship is called upon to solve is how to decentralize control without depriving the business and banking of the country of the benefits of the energy, initiative and organizing genius of such men as Mr. Morgan.

But it is to the religious element in Mr. Morgan's character that we wish to call attention. He was known to be an earnest churchman, the Senior Warden of St. George's Episcopal church, New York; interested and active in ecclesiastical affairs, and a liberal supporter of Christian enterprises and philanthropies of various sorts. Naturally, however, the more intimate facts connected with his religious life were not given the publicity that his achievements as a financier and the world's greatest art-collector received. As the "Outlook" justly observes, much that is fine and inspiring in any man's career cannot be made completely public during his life-time, as it would be resented as an unwarrantable invasion of his privacy. It is only after his death that certain facts can be brought to light with propriety. In the case of Mr. Morgan these facts are very interesting as they are told by his pastor, Dr. Karl Reiland, in the "Outlook" of April 12.

As a Parishioner

After speaking of his influence in the Diocesan and General Conventions of the Protestant Episcopal Church, the eagerness with which his judgment was sought on all important matters, and the liberality of his gifts to the church at large, Dr. Reiland goes on to say that Mr. Morgan's devotion to religion is perhaps best known in St. George's church, "of which he was a life-long member, and which, as an institutional church, represents his idea of applied Christianity." "No one knows the extent of his generosity in and about St. George's. He was regularly at the Sunday morning service when in this country, and always took up the collection in the center aisle. On communion Sunday he remained to receive communion. He followed every word of the service and sermon with devout attention, and the present rector is thankful for his habit of giving wise and helpful criticisms of services, sermons and general parochial policy. He came early to the church, eagerly mounting the steps, specially animated with a kind of youthful joy when surrounded by the members of his family. After putting aside hat and coat, he would walk up and down the broad aisle greeting every one who cared to speak to him, rich and poor alike, or take his stand with the parish clergy near the entrances to welcome the gathering worshipers. Mr. Morgan has frequently said that, next to his family, nothing on earth was so dear to him as St. George's church.

"His warm-hearted personality, his cordial handclasp, will be missed, as greatly as they were eagerly looked for, by hundreds to whom they meant no less than encouragement in a common faith and the blessing of a friend. He did not like to place a contribution on the collection-plate 'to be seen of men,' but often sent his gifts privately. Though he liked especially a certain pew, and sat in it when he found it vacant, he was glad to feel that the size of the congregation sometimes forced him to sit elsewhere, and prided himself on being the Warden of a really free church.

His Love of Hymns

"Mr. Morgan was a deeply religious man, and, as is not generally known, was a great lover of music. He was enthusiastic for congregational singing, urging that all music, and especially the hymns, should be selected to that end. His knowledge of hymns was remarkable, even to the choice of tunes, and the custom of always using certain tunes with the hymns in the services at St. George's is to a great extent due to his interest. I never knew any one who felt so strongly about the choice of hymns. Although I had known Mr. Morgan for several years, my first conference with him when I came here was largely about St. George's music. He said: 'Please do not change our hymn-singing till you know our method. When I don't like a hymn tune, I always sit down.' I never saw him sit down."

People who thought of Mr. Morgan only as the financier and dictator of industrial policies will doubtless be surprised at the aspect of his character revealed in this paragraph of Dr. Reiland's: "Upon the completion of the new Centennial Chapel last fall, he [Mr. Morgan] came from his office Saturday afternoons and entered the chapel alone. As soon as I learned of this habit I used to go over regularly to meet him there. Sometimes I found him kneeling in prayer, or reading, or singing a hymn without organ, and alone. He seemed as happy as a child if I sent for one of our organists to play the hymns for us. He would stand in the church singing and beating the time, with book in hand, thoroughly enjoying every moment. The doors were always closed—no one but the aged sexton and myself knew that the great master of men and things was worshiping in the Temple.

Broad Churchman

"Mr. Morgan has been called a 'broad churchman,' and so he was, very broad and deep. His was not the breadth of extended thinness, but breadth with depth. He disliked any but the plainest, heartiest service in which all could join. . . . Frequently he urged his acquaintances to attend services. Public worship with him was the outward visible sign of an inward religious conviction. His religion was no Sunday affair. He worshiped in spirit and in truth.

"No one who was present on his last Sunday here will ever forget how he stood out, almost in the aisle, beating time with his book, singing with strong voice and moist eyes his favorite hymn, 'Blest be the tie that binds.' We think of it now."

The Strongest Need Religion

There is a lesson in all this, especially for young men, some of whom are disposed to think that religion is a good enough thing for their mothers and sisters,

but that they are above the need of it; that it may have consolation and help even for men who are not particularly energetic and aggressive and achieving; but that those who are strong enough to make their own way in the world can dispense with such aids, and that it betrays an inner weakness when they are sought. Not so thought Mr. Morgan. He was unquestionably the most powerful individual in the world, his scepter mightier than that of any reigning sovereign, though himself but a private citizen. But he felt the need of religion and its inspirations and comforts, of a Savior from sin, of a heavenly Father, of a hope that would brighten as other lights paled and died out. A truly great man will stand erect before his fellows, but he will bow the knee to God.

Advertising as a Vice Cure

The "Religious Rambler," writing in the Philadelphia "North American," gives a remarkable account of the success of a campaign of newspaper publicity, through paid advertising space, which has been and is being waged against vice in the city of Atlanta, Ga. The campaign, which thus far has been the most successful effort of the sort carried on anywhere, is an outgrowth of the Men and Religion Forward Movement in that city, and those conducting it still retain that name, though the general movement so named was formally dissolved a year ago. The local executive committee arranged through one of its members for the purchasing of a large block of advertising space in each of the two city papers, in which appeared in due time "Men and Religion Bulletin No. 1." This was followed at frequent intervals with other bulletins, all numbered in regular order, until they have now reached about fifty. Each bulletin is signed by "The Executive Committee of the Men and Religion Forward Movement." They were headed, "The Houses in Our Midst," and were so direct and bold in their statement of facts and conditions that the "experts" of the social service bureau of the general movement doubted their wisdom. The story told by the advertisements, which were two or three columns wide and ran the length of the paper, was that of Atlanta's conditions respecting the social evil. The articles were plain and direct, but "surprisingly free from mere emotionalism and hysterical protest." While relating the facts concerning Atlanta's protected "red-light district," they gave the authoritative findings of the best religious specialists, medical men and social experts upon the treatment of the social evil, drawing facts and figures from all the world. Each advertisement closed with the statement, "Atlanta should, and will, close the houses in our midst." The religious aspect of the case was invariably maintained, and along with the legal, social and medical arguments, the final appeal in every case has been the words of Scripture. The papers bearing the facts went everywhere, enlightening the ignorant, stimulating those who had been quiescent, and striking terror to the law-breakers. The fact that the investigations showed that 50 per cent of the properties used for evil purposes were owned by professed Christians, many of them men of prominence, did not stop the work or swerve the workers from their purpose. The churches of the city rose to the support of the cause, and the conscience of the state was awakened.

Atlanta's Christian people were not satisfied to close up the houses of prostitution. The religious note was sounded through all the advertisements. They wanted to save and serve the women whom the new legal action would drive from their old places of business. So by the ubiquitous advertising page, and by personal visitations to every woman who lived in the houses to be closed, the churches announced their readiness to care for all who would forsake the old life. This proposition was made in most definite terms. If a woman was ill, she would be provided with medical attention. If she was homeless, as most were, she would be given a home. If she had dependent relatives, they would be supported, pending the time the woman could make a living in an honorable calling. If she needed a training for business, it would be given her.

The climax came when Chief of Police Beavers, himself reached by the advertising, announced his intention of closing every house of prostitution in Atlanta. The Christian people stood so steadfastly behind him that he could not be deterred or intimidated. His program went through. To-day there is not a single house of prostitution in Atlanta. The plan has worked to complete success. The advertising is continued, partly for the support of the chief of police, partly to keep alive the conscience of the Christian community, partly to educate the parents of daughters, and partly to serve notice upon all the people that there is in Atlanta a militant agency possessing the power of taking all issues, within a few hours, into the final court of public appeals. The advertising method is a sort of a quick referendum.

The offers of help were made not only through the papers, but by workers going through the district, seeking to aid and save the women, and have been accepted by about two hundred, a number of them in forsaking the life of sin expressing their desire to join the Atlanta churches, and giving every practical evidence of conversion. The record is magnificent, and, as a fuller account published in "The Continent" shows, it was made possible, humanly speaking, by the consecration of the wealth and talent of two Christian laymen, Marion Jackson, a lawyer, and John J. Eagan, a capitalist. The campaign thus far has cost $12,000, of which $6,500 has gone for advertising, and these men are given credit for leading in the giving as well as in the preparation of the advertising matter and directing the campaign.

Warning to Girl Travelers

The nation-wide plans for the better protection of young women travelers are being perfected by the Young Women's Christian Association, which should be furthered by every Christian medium of publicity in the country. A committee appointed by Mrs. James S. Cushman, president of the Metropolitan Board, has prepared a warning which we take pleasure in publishing, and which, if present plans are perfected, will be posted in every railroad station, and in every steam and electric car in the United States. The warnings read as follows:

"Girls should never speak to strangers, either men or women, in the street, in shops, in stations, in trains, in lonely country roads or in places of amusement.

"Girls should never ask the way of any but officials on duty, such as policemen, railway officials or postmen.

"Girls should never stay to help a woman who apparently faints at their feet in the street, but should immediately call a policeman to her aid.

"Girls should never accept an invitation to join a Sunday-school or Bible class given them by strangers, even if the strangers are wearing the dress of sisters or nuns or are in clerical attire.

"Girls should never go to an address given them by a stranger.

"Girls should never go with a stranger, even if the stranger is dressed as a hospital nurse, or believe stories of their relatives having suffered accident or having been taken ill suddenly, as this is a common device to kidnap girls.

"Girls should never accept candy, food, a glass of water or smell flowers offered to them by strangers.

Neither should they buy scents or food or candy at their doors. Any of those things may contain drugs.

"Girls should never take situations without first making inquiries through a society active or affiliated in travelers' aid work.

"Girls should never go to any large town even for one night without knowing of a safe lodging."

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Remarkable Tribute to "Billy Sunday"

The Rev. William A. Sunday has just completed a seven weeks' evangelistic campaign at Wilkes-Barre, Pa., during which there were over 16,500 professed conversions. According to the daily papers of the city, the result was manifest in the canceling of numerous dances which had been announced and for which the halls had been engaged, the management declaring that they could not be made to pay. On the last day of the campaign Mayor Kosek, the same who recently came in conflict with the sheriff in connection with a raid the sheriff had made on a Polish Catholic church fair for gambling and selling liquor without license, sent a personal letter to the evangelist, in which he said: "I desire to put the stamp of approval on your noble work, and to extend to you, on behalf of the city of Wilkes-Barre, our thanks for the great and vast amount of good which you have done for us." Father J. J. Curran, the well-known Roman Catholic priest, not only sent a letter of warmest appreciation and approval to Mr. Sunday, but personally called on him after his last service, at the time that he was receiving other clergymen, expressing further his personal thanks for what had been done. We may not, and do not, like all of Mr. Sunday's methods, but these tributes from men whose ordinary methods of work are as far from his as our own can be must make us stop before we condemn. Manifestly, the work of Mr. Sunday has aroused the community as the ordinary ministrations of the churches could not do. As to the "conversions," the real work has only begun, and the churches, through their pastors and people, will have the task of establishing, training and encouraging the thousands who have professed a change of heart and a desire to live a Christian life.

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California Legislature Divided

At the time of writing, the upper and lower branches of the California Legislature seem to be at serious variance with regard to the form that the land-tenure bill now under discussion shall be given. The Senate takes the broader view, which considers the national aspects of the case, and is careful to avoid those things that might give offense, and the Senate bill was drawn with reference to the Japanese objections. It guarantees full treaty rights to every alien, and classes all foreigners alike, whether Europeans or Japanese. The Assembly bill, which has just been passed, on the other hand, makes no mention of treaty obligations, and while it permits almost any one to hold property for one year, provides that at the end of that period it shall escheat to the state; while in the Senate plan, at the end of the year it only becomes "subject to escheat." The particular clause in the Assembly bill that is known to be objectionable to Japan is: "Section 8. Every corporation, the majority of the issued capital stock of which is owned by aliens who are ineligible to become citizens of the United States under the naturalization laws thereof, shall be considered an alien within the meaning of this act." The Senate bill, instead of barring such "ineligibles," draws the line upon "aliens who have not declared their intentions to become citizens," and prohibits even Europeans unless they make such declaration.

Japanese Aryans

The Japanese complications growing out of the proposed California legislation with reference to the alien ownership of lands in that state, bid fair to furnish a problem for the ethnologists to settle. A dispatch from Tokio announces that the Japanese Cabinet has decided that it will be necessary for that nation to make a test case before the Supreme Court of the United States with a view to proving that the Japanese are not Mongolians, but are of Malay and Aryan origin, and are consequently to be classed as "white," and so eligible to citizenship in the United States under the present naturalization laws. Should this be established, it would, of course, exempt all Japanese from the restrictions at present enforced against them, and would nullify at once all the special legislation directed against the people of that nation. To the layman in ethnological affairs the proposition is new and surprising. There must be some merit in the contention, however, if the reports are authentic, for as keen and scientific a nation as the Japanese would not venture to bring the case before the Supreme Court without being confident that they could establish their contention.

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Montenegro and the Powers

Without entering into the merits of the discussion of the right of Montenegro's "lust for territory" in her determination that Scutari must be hers, there is something magnificently heroic in her defiance of all the great Powers of Europe and in the sacrifices that she has made for the taking of that stronghold. The two hundred men who went to certain death, carrying hand-grenades and cutting the wire entanglements until they were shot down to the last man, were as glorious a set of patriots as any war has ever produced. It is manifestly not the king's war, or the cabinet's war, but the war of the people, of whom their king is only the leader, and, having sacrificed so much, their defiance of all Europe is but another pledge of their sincerity. What the Powers will do beyond enforcing the blockade is, at the time of writing, uncertain, but it looks as if the valiant little people had put the great Powers into a position where they did not care to go forward and feared to go backward. If only the allies hold out long enough, Europe must surely yield to the logic of events and cease to uphold the tottering and rotten power of the Turk. The magnificent censorship which the allies have succeeded in maintaining leaves the world in the dark as to what is really being done until the goal is reached.

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Fourteenth in Aeroplanes

The United States is fourteenth among the nations of the world in its development of its aerial service for its army. Figures of the war office show that Germany leads, with 400 air-craft, and with an expenditure of $28,000,000 in the past five years. The United States owns only 28 aeroplanes and has spent $435,000 in developing this part of the service. France, Russia, Italy, Austria, Great Britain, Belgium, Japan, Chili, Bulgaria, Greece, Spain and Brazil all lead us. With a cross-ocean flight in thirty-six hours discussed seriously as a possibility of the near future, it would seem as though we ought not take too much for granted on the ground of our isolation or on the supposition that our inventors could rise to any emergency. But what a wretched business this whole idea of the necessity of preparedness for war is, after all! The nations and their martial expenditures, ever growing more and more burdensome, till peace is more expensive to maintain, except in lives, than former wars were, are but the magnified exhibitions of the spirit of social rivalry in modern private life that is adding to the struggle of living without adding anything to its comforts and its joys.

The Lutheran Observer

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Church News

CHANGES OF ADDRESS

Rev. J. H. Utesch, from Canon City, Colo., to Sidney, Neb.

Rev. Alfonse A. Marohn, from Atchison, Kans., to Queen City, Mo.

Rev. W. A. Moser, from Evansville, Ind., to 407 Evelyn avenue (Oakdale), Louisville, Ky.

CHURCH BREVITIES

Rev. I. W. Trostle, formerly of Dillsburg, has entered his new pastorate at Millvale, Pa.

The Baltimore-Gettysburg Woman's League will have planned for an excursion to Gettysburg, Pa., on May 2d.

Rev. W. K. Himes, of Nevada, Ohio, has accepted a call to the Lutheran church at Beechview, Pittsburgh, Pa.

The tenth conference of the Lutheran Deaconess Motherhouses will be held in Baltimore, Md., on April 30th and May 1st.

A fund has been started to secure a parsonage by the members of Trinity church at Tarentum, Pa., Rev. Harry B. Ernest, pastor.

The dates of meeting of the Cumberland Valley Conference at New Cumberland, Pa., have been changed from April 28-30 to May 26-28.

Rev. F. C. Longacre, Ph. D., of Zelienople, Pa., has accepted a call to the Fifth Lutheran church of Springfield, Ohio, and will take charge May 15th.

The congregation of Zion church, Belen, N. Mex., Rev. J. A. M. Ziegler, D. D., pastor, made a free-will offering of $1,150 for the parsonage fund.

Rev. Charles W. Maggart, D. D., is preaching a series of special sermons on appropriate subjects to young ladies in the First church at Cedar Rapids, Ia.

The summer school at Wittenberg College, Springfield, Ohio, will be in session from June 3d to August 1st, under the direction of Prof. T. Bruce Birch, Ph. D.

Improvements are being made to St. Matthew's church, Crafton, Pa., Rev. M. E. McLinn, pastor, and plans are being made for re-dedication in the near future.

Rev. H. B. Burkholder, of Berlin, Pa., has been bereaved by the death of his sister, Mrs. Norman D. Burch, of Newark, N. J. Funeral services were held on April 5th.

The Easter offering in the Lovettsville, Va., Lutheran church, Rev. Asa Richard, pastor, was seventy dollars. A typographical error in the published report made it only $10.

The men's Bible class in the Lutheran Sunday-school at Frederick, Md., Rev. U. S. G. Rupp, D. D., pastor, enjoyed a banquet on April 10th. The class has an enrollment of 150.

Handsome new oak pews have been installed in the new Trinity church at Butler, Pa., Rev. W. C. Waltemyer, pastor. The church has seating accommodation for 250 people.

The weekly "Gettysburgian," published by the students of Pennsylvania College, appears in improved form, new dress, and with illustrations. The changes and added features show enterprise.

St. James' church at Emsworth, Pa., Rev. W. C. Mann, pastor, received a handsome mahogany individual communion service. The appreciated gift was from Mrs. Amanda Meyer.

A banquet was held in Chicago, Ill., on April 18th under the auspices of the Lutheran Ministers' Association and Lutheran Women's League. Twelve Lutheran bodies were represented.

The extensive improvements being made in the First church at Aspinwall, Pa., Rev. H. C. Reller, pastor, are nearing completion and the congregation will soon enjoy its beautiful house of worship.

Rev. S. T. Nicholas, of Middletown, Pa., was elected pastor of the Keller Memorial church at Washington, D. C., to succeed Rev. Charles P. Wiles, now editor of the Lutheran Publication Society.

The Emmanuel Lutheran church of New Philadelphia, Ohio, Rev. W. F. Rangeler, pastor, answered the Church Extension Board's appeal for the tornado and flood sufferers with an offering of $80.

Dedicatory services were held in the Lutheran Church of the Incarnation at Baltimore, Md., Rev. J. W. McCauley, pastor, on Sunday morning, April 20th. Rev. Ernest R. McCauley, D. D., preached the sermon.

Messiah Lutheran church of Philadelphia, Pa., Rev. Daniel E. Weigle, pastor, is advertising extensively in a theater program of the city, with the purpose of reaching the largest number of possible non-church attendants.

Rev. C. F. Gephart, pastor of Christ church at McClure, Pa., has a fine collection of rare prints and engravings, which has become known to experts, who are specially interested. Information concerning Rev. Gebhart's collection has been sought by the curator of the Pennsylvania State Museum.

Rev. G. H. Rapps, of Chicago, Ill., has been extended a unanimous call to become pastor of the First Lutheran church at Kent, Ohio, and has accepted the call. He will take up his work the first of May and will be installed on the first Sunday of his pastorate by the president and secretary of synod.

The men of the St. John's Lutheran church of Wellington, Kans., Rev. J. C. Jacoby, D. D., pastor, have organized a Brotherhood with 14 charter members, to which other names will be added as rapidly as they can be seen to secure their signatures. They propose to be to their pastor as Aarons and Hurs to Moses.

OVER THE FIELD

Vacant Charge Wants Pastor.—A minister is wanted for the Rainsburg, Pa., charge, consisting of three congregations. Parsonage has one acre of ground. For further information address Geo. M. Lutz, secretary, Bedford, Pa., R. D. 4.

Junior C. E. Songs Wanted.—Any church or Y. P. S. C. E. no longer using the word edition of the "Junior Christian Endeavor Songs," compiled by Ira Sankey, John Willis Baer and William Shaw, can dispose of the same, if in fairly good condition, by communicating with Miss Sadie Hahn, or Rev. U. S. G. Rupp, D. D., Frederick, Md.

The Children's Church Extension Easter Offerings from the Sunday-schools.—Our last report, on April 8th, 1913, we could announce as $17,478.78 from 632 schools. We beg to report additional returns from 16¼ schools, amounting to $21,636.20. This is to Tuesday, April 15th, 1913.

Gratefully submitted,
H. H. Weber, *Gen. Sec'y.*
York, Pa., April 16, 1913.

"Win One" Cards.—Mr. Edward Helb, a member of the Board of Home Missions, and deeply interested in the winning of souls for Christ, has just sent out a circular letter advocating the use of "Win One" pledge cards. Mr. Helb offers to supply these cards free to pastors of mission churches and to others at the nominal cost of 30 cents per hundred. Mr. Helb's post-office address is Railroad, York county, Pa.

Notice to Missionary Societies.—For the Woman's Missionary Convention to be held in York, May 31st to June 5th, entertainment will be provided for synodical delegates, members of the executive committee, officers of the General Society, missionaries, and those having part on the program. Owing to the large number of auxiliary societies in the immediate vicinity, it is requested that churches having several societies send but one delegate.

The Committee.

Gettysburg Theological Seminary Commencement Program. — Alumni meeting, addressed by the Rev. J. B. Baker, at 7:30 p. m. Wednesday, May 7th. A reception will follow the meeting.

Meeting of the Board of Directors at 9 a. m. on Thursday, May 8th.

Graduating exercises at 8 p. m., at which the Rev. Dr. Luther Kuhlman will preach the baccalaureate sermon.

J. A. Singmaster,
President of the Seminary.

Gettysburg Theological Seminary.—The regular meeting of the board of directors will be held on Thursday, May 8th, at 9 a. m., in the New Seminary Building.

Alumni meeting, 7:30 p. m., Wednesday, May 7th, with an address by the Rev. J. B. Baker, followed by a reception in the Refectory.

Directors' meeting, 9 a. m., Thursday, May 8th.

Commencement exercises, 7:30 p. m., Thursday, at which time the baccalaureate sermon will be preached by the Rev. Dr. Luther Kuhlman.

H. C. PICKING, *Sec'y.*

Offerings for Foreign Missions in the Sunday-schools and Churches—Report No. 4.—59 schools report offerings aggregating $1,516.42; 309 schools previously reported offerings aggregating $8,772.28. Total number of schools reporting, 368; total amount of offerings, $10,288.70. There are still a large number of schools which have not sent in their report. We trust that the pastors will kindly send in their report at their earliest convenience.

Gratefully yours,

L. B. WOLF,
Gen. Sec'y and Treas.

Baltimore, Md., April 15, 1913.

Foreign Missions.—The receipts of the Board of Foreign Missions from all sources and for all objects for the month of March, 1913, were as follows: General Fund, $4,409.92; Sattenapalli Taluk, $117.50; Rentachintala Hospital, $111.45; special for Africa, $1; Sudra School in India, $105; Prayer-house in India, $30; subscription to "Gospel Witness," $0.50; microscope for Africa, $25; Woman's Home and Foreign Missionary Society, $6,189.69. Total receipts for the month, $10,990.06.

Respectfully submitted,

L. B. WOLF,
Gen. Sec'y and Treas.

Baltimore, Md., April 15, 1913.

Memorial Tablets Unveiled.—On Sunday, April 13th, two handsome mosaic tablets were unveiled in St. John's Lutheran church at Hagerstown, Md., Rev. S. W. Owen, D. D., pastor. The tablets are on either side of the chancel window, 5 feet 6 inches wide and 13 feet high, and contain 203,000 pieces of hand-cut colored glass. The tablets were erected by John S. Kausler and Miss Sallie C. Kausler, to the memory of their mother, Prudence Cheney Kausler. The chancel window in the rear of the pulpit was installed some years ago to the memory of their father, John H. Kausler, who died in 1896. The mosaic of which the tablets are formed is a fine piece of work and the two tablets contain four beautiful studies.

Church Debt Paid.—Tressler Memorial Lutheran church of Loysville, Pa., Rev. Geo. A. Royer, pastor, has paid its entire indebtedness and is free of all encumbrances. About four years ago this congregation began the erection of a church. In a little more than a year the church was complete and dedicated to the worship and service of God. A thousand dollars remained unprovided for after the day of dedication. Since that time the thousand dollars unprovided for have been raised, all outstanding subscriptions paid, and all obligations of the congregation met. This congregation has a house of worship worth more than $18,000, and gives sincere thanks for present benefits and rejoices in the prospect of future blessings and usefulness.

Baltimore, Md.—The thirtieth anniversary of St. Luke's Lutheran church, Rev. Henry Manken, pastor, will be celebrated this fall. The congregation was organized by Rev. H. H. Weber, D. D., now General Secretary of Church Extension, in 1883. He held the first services on July 8th, 1883, and finally organized the congregation on September 14th, 1883, with 41 charter members. The program as arranged will be: September 28th, Reunion services; October 1st, Home-coming Night, addresses by former pastors; October 2d, Organization Night, with special sermon; October 5th, Special Anniversary exercises, the sermon on this occasion to be preached by Rev. H. H. Weber, D. D., the first pastor.

The pastor hopes to have a new pipe-organ installed by that time and all the debts paid. The church is located in one of the best sections of North Baltimore, and is a credit to the community.

Oregon, Ill.—Rev. Allen O. Becker, of the Lutheran Mission at Guntur, India, a former schoolmate of Rev. W. C. B. Harris, the pastor of St. Paul's church, was a welcome guest on April 9th, and addressed the audience at mid-week service. Despite the very bad weather, a large number were present. The audience was augmented by a large delegation of Lutherans from Mt. Morris, accompanied by a goodly number of the members of the Missionary Society and their pastor, Rev. H. E. Zimmerman.

At 5:30 a reception was tendered Rev. Becker and the visiting delegation by the Woman's Home and Foreign Missionary Society of the local church. Tables were spread in the lecture-room of the church. At 7:30 services were held in the auditorium. Rev. Becker's addresses were of thrilling interest and proved an inspiration to all who heard them. Rev. Becker will be one of the speakers at the Rock River Assembly at Dixon this coming summer.

Transportation to General Synod.—The passenger associations have declined to make reduced rates to the meeting of the General Synod at Atchison. Clerical delegates east of Pittsburgh should use their clerical permits to their limit, and then purchase through tickets to Atchison, securing from ticket agents a receipt for fare thus paid on blanks which will be furnished by the transportation committee, as ordered by the last General Synod. All other delegates must purchase through tickets to Atchison, taking receipt as indicated above. Delegates expecting to attend the Brotherhood meeting at Cincinnati may purchase through tickets to Cincinnati, and there take "Brotherhood Special" to Atchison. For particulars concerning Brotherhood meeting and the "Brotherhood Special," address Rev. J. W. Kapp, 244 Gilman avenue, Cincinnati, Ohio. For transportation receipt blanks, apply to the chairman of the committee, Rev. Ezra K. Bell, D. D., 743 W. Lanvale street, Baltimore, Md.

Philadelphia, Pa.—Messiah church, Rev. Daniel E. Weigle, pastor. The great morality play, "Everywoman," was rendered with great success by fifty of the young ladies of the Bible school comprising the Optimists taught by Mrs. Emma Dillman Saliada. The play was given in the lower church on Thursday evening of last week, and two hundred people were unable to gain admittance. A silver offering on this night netted $138. Approximately five hundred dollars were received on the four nights.

A visiting pastor has been secured to assist in the work of visitation—Rev. Chas. H. Bond, formerly secretary of the Christian League.

A new pulpit has been presented to the Bible school by Class 24, taught by Mrs. Gerlach. A new pulpit chair was presented by the Ladies' Aid.

It is purposed to thoroughly renovate the exterior of the church during the coming summer, when the stone will be sand-blown and the woodwork painted.

The full uniformed troup of Boy Scouts will go on a camping expedition over Memorial Day. They will be in charge of Mr. Maroney. The baseball team from Harvey Miller's class anticipate a pleasant and successful season.

Rev. J. C. Pedersen Returns to Africa.—The Rev. J. C. Pedersen, who has been home on furlough for the last year, spending his time in Denmark and America, sailed from New York on Thursday, the 17th inst. He expects to spend some time with his aged mother in Denmark, and hopes to leave Hamburg some time after the 1st of June. All with whom he has come in contact will remember his visit to America. His optimism, cheerfulness and devotion must have impressed themselves upon all who heard him.

On the 13th inst. a farewell service was held in St. James' Lutheran church, New York City, the Rev. Dr. Remensnyder, president of the General Synod, pastor. The pastor, the missionary and the general secretary made brief addresses. The missionary gave some striking illustrations of the influence of Christianity and the missionary among the jungle folk of West Africa.

Our interior station at Buhlo Pelle, of which Brother Pedersen has had charge for the last four years, is the first endeavor of one of our European missionaries to push into the interior. Closely allied with the opening of this station is the next undertaking before the missions—the study of the vernaculars of the tribes. This is in line with what the other missions are trying to do on the West Coast, and we hope to push on with all our might into the interior, opening up stations at such points as are agreed upon by the Mission Conference.

L. B. WOLF, *Gen. Sec'y and Treas.*
April 16, 1913.

Spring
Medicine
Hood's
Sarsaparilla
Made from Roots, Barks, Herbs, etc.

HONOR ROLL

Churches That Have Increased Pastor's Salary

500. Lutheran charge, Smicksburg, Pa.
501. Grace church, Elkhart, Ind.
502. St. Mark's church, Los Angeles, Cal.
503. St. James' church, Gettysburg, Pa.
504. Zion church, North Manchester, Ind.
505. Emanuel church, Freeport, Pa.
506. Bethany church, Montoursville, Pa.
507. First church, Annville, Pa.
508. First church, Albany, N. Y.
509. St. James' church, Huntingdon, Pa.
510. St. Peter's church, Forrest Park, Ill.
511. St. Paul's church, Allentown, Pa.
512. St. Peter's church, Chicago, Ill.
513. Third church, Rhinebeck, N. Y.
514. Alpha church, Turtle Creek, Pa.
515. St. John's church, Hagerstown, Md.
516. Bethany church, New Castle, Pa.
517. Lutheran charge, Burkittsville, Md.
518. Lutheran charge, Smicksburg, Pa.
519. Grace church, Springfield, Ill.
520. St. Matthew's, Schuylkill Haven, Pa.
521. ——?

Canal Dover, Ohio.—A very largely attended Lutheran Brotherhood meeting was held in Grace church on April 10th. Mr. U. D. Ward presided. The Brotherhood quartet sang several selections. The pastor, Rev. H. A. Ott, D. D., led the devotions. The feature of principal interest was the report of the membership committee, as its report promised to be the largest in the history of the Brotherhood. Sixty names were reported and voted into membership. The paper of the evening was read by Prof. C. E. Teeters, on the subject, "The Relation of the Professional Man to the Church and to Society." The paper was one of the best prepared ever read before the Brotherhood. The discussion was general. At the close of the meeting the entertainment committee served a nice lunch.

Pittsburgh, Pa.—The Mt. Zion Lutheran congregation, Rev. T. B. Yeakley, pastor, is planning to celebrate the 25th anniversary of the organizing of the church. The services will begin on Sunday, April 27th and will close on May 6th. This congregation has organized two missions from her membership. It has a present membership of over 700. It has two young men in the ministry. Two of her former pastors are dead. It is expected the former pastors living and the young men who have entered the ministry from the congregation will be present to participate in the services. The present pastor has closed his fifth year as pastor, which has been the best year since pastor of the church. It is hoped that all former members will endeavor to attend some of the services and rejoice in the success of the congregation.

Washington, D. C.—St. Paul's church, Rev. J. T. Huddle, pastor, celebrated its 70th anniversary the first of the present week. The anniversary sermon was preached in the morning by Rev. W. H. Dunbar, D. D., pastor of St. Mark's church, Baltimore, on the theme, "The Ideal Church." In the evening the pastor gave a historical sketch of the church. Dr. P. P. Claxton, United States Commissioner of Education, made an inspiring address at this service. The Sunday-school and the Christian Endeavor Societies also held anniversary sessions. A feature of the morning service was the presence of Mrs. Mary A. Linkius, a member of the church, mother of Mr. Geo. W. Linkius, who is an officer of the church, and a member of the first class of catechumens in St. Paul's. The celebration concluded on Tuesday evening with a choral service, a platform meeting, at which a number of the Lutheran pastors brought greetings, and a congregational reception.

A special meeting of the Board of Managers of the Lutheran Home for the Aged was held Monday, the 14th inst. The business of the meeting was to prepare the report for the Home for the General Synod, with particular reference to building a more substantial and commodious structure on the grounds now occupied by the Home.

Baltimore, Md.—One of the prominent events in Baltimore recently, interesting especially to all Lutherans, was the combined Glee Club concert, given in Albaugh's Theater on the 10th inst. The concert was held under the auspices of the Woman's Gettysburg League, made up of representatives of all our Lutheran churches in the city. The boys gave an excellent concert, both vocal and instrumental, and were as fine a looking set of young men as any college or university could turn out, and as gentlemanly as they were fine-looking.

To add additional interest, the president of the college, Dr. Wm. A. Granville, himself was present, and between the parts, while the boys were adjusting their costumes for their playlet, in which some of them showed off as handsomely as beautiful girls, Dr. Granville spoke to the large audience of the college and the splendid work it was doing, its many courses, and large number of specialists as professors, etc., and especially of the endowment fund, which they hoped to complete in Baltimore, and, from the encouraging reports, likely will.

The object of the concert was to help out in the raising of the salary for the Bible professorship in the college, which the Woman's League has assumed. In this they were quite successful. It is expected that the proceeds will exceed $500. The best of all, however, is the prominence it gives the college. Pennsylvania College has never been exploited in the papers of Baltimore as during the preparations for the concert. Large cuts of the thirty young men giving the concert appeared in all our papers, and were hung up in the vestibules of all our churches. The enterprise of the young men, and of all concerned, is most commendable.

P. A. H.

Monongahela, Pa.—Grace church, Rev. M. M. Allbeck, pastor, enjoyed a gladsome day on Sunday, April 6th. The occasion was the opening of the new Sunday-school room of the enlarged church building. Rev. H. E. Berkey, a former pastor, now of Apollo, Pa., was present by invitation of the pastor and council, and preached morning and evening. He also addressed the main Sunday-school, and Mrs. Berkey the primary department. During Pastor Berkey's ministry of nearly six years a church and parsonage, respectively, were built. He worked on the theory that a church building should be built to meet the needs of the congregation, and at a cost within the limits of its ability to carry without a burdensome debt. Accordingly a plan of church building two stories in height and cruciform in ground plan was recommended and adopted. The foot of the cross and the tower were built during his ministry. Since Pastor Allbeck has been on the field, now nearly five years, the work has been prospering so well that more room, particularly for the Sunday-school, was needed. It was decided, therefore, that the time had come to complete the church building by adding the arms and head of the cross. The first floor was finished and opened, amid general rejoicing of pastor and people, on the above date.

In accordance with modern ideas of housing a Sunday-school, the new Sunday-school room contains a number of class-rooms opening to a central auditorium. This room is being used for the present for all services, until the second-story auditorium can be completed. Work on the latter is proceeding. In harmony with the older portion of the building, the first-story new portion is of manufactured stone; the second of frame with ornamental shingle work. The fine art-glass windows are a notable feature of the building. Among the figures are Christ in the temple, knocking at the door, and his ascension, respectively.

Pastor Allbeck and his people are to be congratulated not only on this material evidence of growth and progress, but also on the general hearty coöperation in all the work of advancing the kingdom, that has made this enlargement of the plant necessary, and that augurs still better things for the future. B.

25th Anniversary of the Brotherhood of Andrew and Philip.—Arrangements have been completed for the celebration of the 25th anniversary of the Brotherhood of Andrew and Philip, May 4th. The program includes exercises at different places through the week. Sunday, May 4th, will be observed as Brotherhood Day. Chapters throughout the world are expected to have services, and the pastors of all denominations have been requested to preach special sermons to men. Monday, May 5th, there will be exercises in the Second Reformed church of Reading, Pa., where the first chapter was organized. Thursday, May 8th, the national celebration in the First Baptist church of Philadelphia, when Congressman William S. Bennet, of New York, and others will speak. Friday afternoon, May 9th, there will be a series of conferences on Brotherhood work in Bethany Presbyterian church, Philadelphia, and that evening the dedication of Bethany Presbyterian Chapter House.

The Brotherhood was the pioneer for men's organizations in the local churches. It prepared the way for the organized Bible Class and the denominational Brotherhood movements. The growth of the Brotherhood has been gradual, but permanent. It has taken root in twenty-four different denominations, growing slowly but steadily until now it reaches around the world. It is found in all parts of the United States, in Canada, and in foreign countries.

During the past year there has been a great revival of interest in the Brotherhood work among old chapters, and the organization of many new ones. The Brotherhood is now in shape to do the largest work of its history. The reason

for this revival of interest is the fact that men to-day are demanding the two things for which the Brotherhood stands: first, the spiritual; second, interdenominational fellowship and coöperation.

Some of the strongest men in the country, laymen as well as clergymen, are coming to the front advocating the Brotherhood for their churches. The new program, adapted to present-day needs, comprehending a number of activities, especially boy's work, is meeting with a cordial reception everywhere.

The International Headquarters are at 1328 Chestnut street, Philadelphia, and the general secretary, the Rev. R. Howard Taylor.

THE LUTHERAN SUMMER ASSEMBLY AND GETTYSBURG CHAUTAUQUA

BY PROF. C. F. SANDERS

Look at the above caption. Think of what the combination means. Plan to enjoy it in your summer vacation. It will bring you vacation recreation and inspiration of the highest order. The mornings will offer devotional and religious study hours conducted by the Assembly; the afternoons and evenings will furnish religious and educational programs, together with entertainments of first rank. On Sunday you will hear Rev. Feldman, Rev. Frank Dixon and Rev. George Turner, and among the week-day attractions will be Judge Ben Lindsey, the famous juvenile court man; the Florentine band, Reno Welbourn on The Wonders of Science. Music, Magic, Dickens Impersonation, Science, Religion, Patriotism, Literature, furnished by first-grade lecturers and performers, constitute the program.

The Chautauqua movement has become epidemic. It is sweeping the country. It is enlisting the best talent of pulpit and platform. It has become an influence comparable to pulpit and press for moral, religious and cultural uplift. Instituted by men of the noblest idealism, fostered by men with a genuine missionary spirit, promoted for the sake of humanity, it is at once the best antidote to the excessive commercialism of our age and the most potent constructive force of our time.

We believe it was a happy choice when the Lutheran Assembly selected Gettysburg as their place of meeting. The national history made here makes it a center of travel and patriotic interest of first importance. The institutions located here have a meaning for our Church which cannot be duplicated anywhere. We believe, furthermore, that it was a happy thought that led to the combination of the Assembly with the Chautauqua. This furnishes the prospect of permanence on the side of the Assembly and the highest possible development from the side of the Chautauqua. The mutual interests of the respective movements encourage co-operation and enlist the best effort towards the common goal of maintaining a high grade institution. We have here what promises fair to rank with Mt. Gretna, Mountain Lake, and even Chautauqua Lake. As Lutherans we have every motive for encouraging the movement by our personal interest and support, as well as by taking advantage of its meetings. The prestige won by the Chautauqua will advertise the Assembly. The spiritual influence radiating from the Assembly will strengthen the aggressive spirit of our Church. The total progress attained will advertise our own Gettysburg.

Make your plans now. Send your enrollment card to the Assembly committee this morning. You cannot do anything better either for yourself or for your Church.

Gettysburg, Pa.

GLEANINGS FROM EXCHANGES

German at Home

General Synod.—Rev. Dr. F. Wupper, president of the German Nebraska Synod, has given up his congregation at Hooper, which he has served for twenty years, and gone on a collecting tour in his synod in the interest of the new seminary at Lincoln. Those brethren are pushing this work with much and commendable zeal. Rev. J. A. Bahnsen, recently of Lodge Pole, is now pastor of St. John's congregation at Ohiowa. He was installed March 24th by Rev. W. Fieg. Rev. W. Lobzien was installed some time ago in his new congregation in Grafton by Rev. G. Wiencke. The town of Yutan, not very far from Omaha, suffered severely by the great storm on Easter Sunday. Among the ruined buildings, 4 churches, two of our synod, were almost completely destroyed. Fifteen lives were lost.

General Council.—"Der Deutsche Lutheraner," in one of its latest issues, speaks again at some length of the language question. Many churches in the Council, no doubt, have their peculiar trial along this line. Other Lutheran bodies, even here in the West, find it a constant perplexing problem, too. What can be done? One thing is certain, and the writer of these lines knows whereof he speaks, if the perplexing question in our church work is not solved in a spirit of wisdom, patience and moderation, much harm must necessarily result to the cause of Christ in one way or another.

Iowa Synod.—Nearly the entire issue of the "Kirchenblatt," April 5th, fourteen pages, is filled with statistics giving the benevolent operations of that synod for the year 1912. This body, like all of our German synods in the West, does its work largely among the rural population, where there are many poor and struggling congregations. Yet these figures make indeed a fine showing and are an indication of the willingness of the people to give for the Lord's cause. The annual report of the Orphans' Home in Waverly, Ia., gives the number of children, including 12 who are employed as servants, as 90. The receipts during the year were $12,188.41 and the expenditures $12,058.70.

Missouri Synod.—"Der Lutheraner" of April 15th prints some statistics from the year-book of this synod, which has been issued recently. There are connected with this body 2,367 pastors, including professors and sick and retired pastors. The number of congregations is 2,911 and preaching places 1,066. The parochial schools still keep their own; there was even an increase of 71, and an increase of school children to the number of 175. The number of men teachers is 1,047 and ladies 238. 1,155 pastors teach school besides their pastoral work. The regular communicant membership is still too low. This is a cause for complaint on the part of many pastors.

Ohio Synod.—Many congregations of this synod have suffered great losses during the recent floods; but only one person, a man in Dayton, has lost his life. This synod is trying to get a foothold in Milwaukee. One of their pastors lives there now and makes efforts to organize a congregation with people who have moved there from their congregations at other places. The new Pacific Seminary at Olympia, Wash., is looking for a third professor.

Wisconsin Synod.—This synod erects at present in Saginaw, Mich., in connection with its seminary, a dormitory and a dwelling-house near by for the use of the inspector. The cost of the buildings is not to exceed $25,000.

German Abroad

Rev. Jatho, of Cologne, who a year or so ago was deposed from the ministry and whose case caused a great deal of commotion in church circles, died with blood-poisoning March 11th.

In the Kingdom of Wuerttemberg 420 pastors have signed a protest against a plan of the "Landessynode" to make changes in the confirmation formula. They say that the contemplated changes would not improve matters, and, with reference to the optional use of the "Konfirmandenbüchlein," they consider this an assault on established usages of the church. The little book mentioned here consists of questions and answers for the catechumens, and has been used in Württemberg and other places for many years. I believe Rev. Richard Schmidt, in Washington, D. C., made a translation of it several years ago. W. R.

Carthage, Ill.

DR. TALKS ON FOOD

Pres. of Board of Health

"'What shall I eat?' is the daily inquiry the physician is met with. I do not hesitate to say that, in my judgment, a large percentage of disease is caused by poorly selected and improperly prepared food. My personal experience with the fully-cooked food, known as Grape-Nuts, enables me to speak freely of its merits.

"From overwork, I suffered several years with malnutrition, palpitation of the heart, and loss of sleep. Last summer I was led to experiment personally with the new food, which I used in conjunction with good rich cow's milk. In a short time after I commenced its use the disagreeable symptoms disappeared, my heart's action became steady and normal, the functions of the stomach were properly carried out, and I again slept as soundly and as well as in my youth.

"I look upon Grape-Nuts as a perfect food, and no one can gainsay but that it has a most prominent place in a rational, scientific system of feeding. Any one who uses this food will soon be convinced of the soundness of the principle upon which it is manufactured, and may thereby know the facts as to its true worth." Name given by Postum Co., Battle Creek, Mich.

"There's a reason," and it is explained in the little book, "The Road to Wellville," in pkgs.

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

CHURCH NEWS

Installations in East Ohio Synod.—Sunday, April 6th, witnessed two installations of pastors in East Ohio Synod.

Rev. J. E. Shewell, formerly of Duluth, Minn., was installed pastor of the First Lutheran church of Lorain, Ohio. The charge to the congregation was delivered at the morning service by the former pastor, Rev. N. J. Hadley, of Chicago, and the charge to the pastor was delivered at the evening service by Rev. H. B. Ernsberger, of Calvary church, Cleveland, who, on behalf of the synod, performed the official act of installation.

On the same day Rev. G. K. Allen, formerly of Hooversville, Pa., was installed pastor of the Osnaburg-North Industry charge. The services took place in the church at North Industry in the evening and were well attended. The charge to the pastor was delivered by Rev. W. F. Rangeler, of New Philadelphia, Ohio, president of synod, and that to the congregation by Rev. W. W. Kennerly, of Alliance, Ohio.

Both these pastors are entering promising fields of labor under circumstances which point to much progress.

Cincinnati and Springfield Conferences.—The first union meeting of the Cincinnati and Springfield Conferences of the Miami Synod met in the Zerkel's Lutheran church, Thackery, O., Rev. M. R. Mohler, pastor, April 14-16, 1913. It was a very profitable conference to those who were permitted to be present. On account of the recent flood many were kept away.

The following officers were elected: President, Rev. F. M. Porch, D. D.; secretary, Rev. C. E. Paulus.

The program was as follows: Opening sermon, Dr. F. M. Porch. Tuesday morning: Devotional service conducted by Rev. C. J. Keifer, D. D. Round Table—"The Efficient Superintendent," "All the Sunday-school in the Church and All the Church in the Sunday-school," leader, Samuel Schwarm, D. D.; "The Pastor's Relation to the Sunday-school," leader, Rev. C. E. Paulus. Sermon, "Repentance," Rev. S. E. Greenawalt, D. D.; "The Ideal Sunday-school," by Rev. B. W. Ziegler; "Relation of Doctrines to Christian Life," by Rev. C. S. Bauslin; "Aggressive Lutheranism," by L. H. Larimer, D. D.; "What to Say and What to Do at Funerals," by Rev. C. J. Larick; sermon, "Baptism," Rev. L. H. Larimer, D. D.; "The Preparatory Service," by Rev. W. L. Guard; "Family Worship": Its History, Rev. H. W. Hanshue; Its Future, Rev. C. A. Hackenberg; "What Should be the Attitude of the Lutheran Church toward Modern Revivals?" by Rev. E. Miller, D. D.; sermon, "Work Among the Boys," Rev. T. B. Birch, Ph. D.

Nebraska City, Neb.—Members of the congregation of the Lutheran church, Rev. J. A. Koser, pastor, have great cause to feel proud of the interior of their church building, and the Sunday services showed for the first time the wonderful improvements made during the past few weeks. The improvements will not stop with redecorating and refurnishing the interior of the building. As soon as the workmen can get around to it, the exterior will be covered with stucco, and the building will not be recognized by those who have not seen it every day. About four thousand dollars has already been spent on the structure. The walls have been beautifully tinted and appropriately stenciled. Stained-glass windows, beautifully done, add a true churchly tone. These windows have been dedicated to the memories of Rev. Eli Huber, the Rottman family, Mrs. Mary Wilhelmy, Mr. and Mrs. F. W. Petring, F. W. Rodenbrock, and Mrs. Mary Mohrman. The pews, comfortable as well as artistic, cost $530, and were donated by the Ladies' Aid Society. The pulpit, altar and pulpit chairs were presented by the Young Ladies' Missionary Society. Then lighting fixtures and lighting system, bought by the Christian Endeavor Society, were installed. The floor is covered with good, thick linoleum of a rich tint to harmonize with the wall coverings. A new furnace is the chief object of interest in the basement, which has been enlarged and beautified with the rest of the building. This basement will be used for social gatherings, Sunday-school and other purposes. The work of decorating the exterior will be completed within a short time. The services on Sunday were attended by a large congregation. Special music was a part of the program.

Up and Down? Go To Your Doctor

Ayer's Sarsaparilla is a tonic. It does not stimulate. It does not make you feel better one day, then as bad as ever the next. There is not a drop of alcohol in it. You have the steady, even gain that comes from a strong tonic. Ask your doctor all about this. Trust him fully, and always do as he says.

J. C. Ayer Co., Lowell, Mass.

EASTER ACCESSIONS

Monroe, Wis.—Rev. William H. Hartman, pastor. Despite the inclement weather. Easter congregations and offerings were large, and 31 were received into church membership.

Swissvale, Pa.—St. John's church, Rev. H. C. Erdman, pastor. Easter accessions: letter 11, confirmation 14—total 25. Infant baptism 3. Large audiences. Largest communion of all ever held.

Fayetteville, Pa., Charge.—Rev. J. W. Reese, pastor. Full communion in all the churches on Easter. Accessions: infant baptism 1, adult bapism 1—total 2. Offering for benevolence $54.

Belen, N. Mex.—Zion church, Rev. J. A. M. Ziegler, D. D., pastor. Easter was a glad day. Four were received into membership. Catechetical class of 13 confirmed on March 30th and 1 accession by letter.

Hanover, Pa.—St. Matthew's church, Rev. A. M. Heilman, pastor. Accessions: by confirmation and adult baptism 26, by letter and renewal 14—total 40. Holy Week services exceptionally well attended. Communion large.

Shippensburg, Pa.—Memorial church, Rev. A. B. Bunn Van Ormer, pastor. Easter accessions: by confirmation 7, by baptism 2, by letter 8, by renewal of profession 4—total 21. Offerings for the day more than $1,000. The Mite Society gave a reception to the new members and the congregation on April 4th.

McConnellsburg, Pa., Charge.—Rev. Robert E. Peterman, pastor. Accessions for Easter: infant baptism 3, adult baptism 10, confirmation 7, otherwise 13—total 33. The envelope system for January and February is doing very well. About 75 per cent of the people use them systematically. 100 per cent gain in benevolence for those who use the envelopes in the one church and about 150 per cent gain for the users in the other church in benevolence. Working fine. People are pleased with the system. No more talk for money to make ends meet.

Ottawa, Kans.—Rev. C. H. Day, pastor. Easter services were well attended. The first service was held at sunrise, in which the people responded with Scripture reading, song and prayer. At 10:30 the pastor preached on the "Glorious Victory." After the sermon 6 children were baptized and 6 confirmed. Six were baptized on the Saturday previous, making 18 received into this church at Easter time. The services in the evening were under the direction of the Sabbath-school for Church Extension, and were well rendered and well attended. The offering was good, and all the services of the day were successful.

Crestline, O.—Rev. H. L. Greenawalt, pastor. Auditorium was filled to overflowing for communion Easter morning in spite of rain. Rev. S. P. Kiefer was with us and baptized his two grandchildren, and after the morning service he baptized the infant son of the pastor. Accessions: infant baptism 3, confirmation 4, adult baptism 1, right hand of fellowship 2. Special services Passion Week. We were much pleased and profited by a sermon by Dr. S. G. Dornblaser, of Bucyrus on Tuesday evening. Mrs. S. G. Dornblaser, president of Wittenberg Synod Woman's Home and Foreign Missionary Society, accompanied him. We have hopes of an active society as a result of her visit.

ADVANCE AT BUCYRUS, OHIO

The following letter will be good news to those who are interested in the advancement of mission work:

"BUCYRUS, O., APRIL 14, 1913.

DEAR BROTHER:

Final report of the result of our canvass was delayed on account of our Co. A boys being at Dayton, who just returned, and in addition we were busy getting ready for our congregational meeting last week. Almost all the pledges are about in, and the result, as you will note on the other sheet, is quite satisfactory, especially on benevolences. We will receive more on current expenses too, as several old people who prefer to pay annually are not included in the estimate. The benevolences have increased 50 per cent. I am certainly pleased with the showing. We thought we were already doing pretty well along that line, but evidently we can do better. The $680 paid last year was by the congregation alone. It does not include the offerings of the Sunday-school, Missionary Society, and other contributions, the total of which you remember was over $1,240.

I am glad to report to you, also, that at our congregational meeting it was unanimously decided that in addition to paying our full apportionment, we will support

some new Home Mission work. I shall notify the Home Board soon.

With pleasant memories of your visit, and with gratitude for what you helped us to accomplish, I am,

Fraternally yours,

S. G. DORNBLASER, *Pastor.*"

The report referred to is as follows: Number of systematic contributors before the canvass: to current expenses, 400; to benevolence, 350. Contributors as result of canvass: to current expenses, 470; to benevolence, 450. Contributed last year: to current expenses, $2,199.27; to benevolence, $680. Pledges as result of canvass: to current expenses, $2,300; to benevolence, $1,020.

What the Bucyrus church has done can be duplicated by many others. Some are planning it now and will be heard from later. If you want your church to grow, take up some special benevolent work.

HARRY B. GERHARDT,
Field Secretary.

SECOND CONVENTION OF THE FEDERAL COUNCIL OF THE LUTHERAN BROTHERHOOD OF AMERICA

Cincinnati, Ohio, May 12-13, 1913

Program

MONDAY MORNING.—11:00, an hour of prayer; preparation for the convention.

MONDAY AFTERNOON.—Theme: "Christ's Call to World Conquest." "Go ye into all the world." 1:30, (a) The Call of His Teaching; 1:40 (b) The Call of His Life; 1:50, (c) The Call of His plan. Theme: "Pressing the Conquest." 2:00, (a) Men's Bible Classes; 2:10 (b) A Missionary Brotherhood; 2:20, (c) Personal Work; 2:30, (d) Organized Work. Theme: "Beginning the Attack." 2:40, (a) The Brotherhood Man and His Home; 2:55, (b) The Brotherhood and the Catechetical Class; 3:15, (c) The Brotherhood and the Sunday-school; 3:30, (d) The Brotherhood Man and His Civic Responsibility. Appointment of committees.

MONDAY EVENING.—6:00, banquet of Lutheran men, Hon. J. L. Zimmerman presiding. (Three or four addresses.) 8:00, Vesper Service. Addresses of welcome and response, followed by two addresses, as follows: "A Man's Place in the Church," "The Power of a Consecrated Manhood."

TUESDAY MORNING.—8:30, the Morning Watch. 9:00, Round Table: Brotherhood Problems; Brotherhood Meetings; A Brotherhood that is Worth While; Brotherhood Coöperation; Brotherhood Enthusiasm; The Brotherhood and our Missionary Boards; The Brotherhood and Social Service. 10:00, reports from the field. 10:50, greetings from the General Synod. Theme: "Facing our Difficulties." 11:00, (a) The Brotherhood Filling Empty Pews; 11:15, (b) Inadequate Church Equipment and its Remedy; 11:30, report of committees and business.

TUESDAY AFTERNOON. — 1:30, theme: "The Boy Problem." (a) Leaders and Programs; (b) Training for Service; (c) The Physical and Spiritual. 2:45, address, "The Lutheran Church and its Layman." 3:00, theme: "The Brotherhood Putting the Lutheran Church into the Front Line." Reasons for Doing It: (a) Her History; (b) Her Doctrine; (c) Her Evangelistic Spirit; (d) Her Ultimate Conquest. 4:00, "What I Intend to Do in Brotherhood Work when I Get Home." Response from the delegates. 4:30, adjournment.

Delegates to General Synod will go to special Lutheran train for Atchison, leaving at 5:00 o'clock. The official program, with names of speakers, will be ready in the near future.

CONVENTION

GENERAL SYNOD

ENGLISH LUTHERAN CHURCH

AT

ATCHISON, KANSAS

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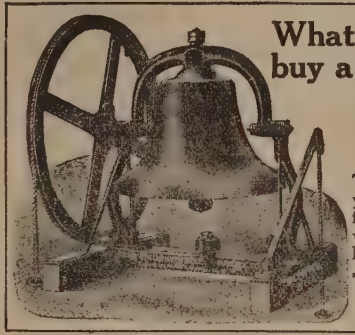

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The Family

A GOOD MOTTO

BY PRISCILLA LEONARD

Is life a fret and tangle,
And everything gone wrong?
Are friends a bit disloyal,
And enemies too strong?
Is there no bright side showing?
Then—as a sage hath said—
"Polish up the dark side,
And look at that instead!"

The darkest plank of oak will show
Sometimes the finest grain;
The roughest rock will sometimes yield
A gleaming golden vein;
Don't rail at fate, declaring
That no brightness shows ahead,
But "polish up the dark side,
And look at that instead!"

THE PLEASURES OF MIDDLE-LIFE

"Place aux jeunes" is not a song which appeals to those who are being jostled and crowded by the oncoming generation nor to those whose gray hairs and threatening embonpoint are heralds of advancing years. Yet it is a song which is forever being sung, and the world is always proving the fitness of the young to carry forward its work without help from the wiseacres of the past or the present. Since each in turn must take up the tune, it behooves us to begin in time to look for the compensations for the flight of youthful pleasures which shall atone for the loss of certain gifts.

We have always, of course, that dear delight, the power of looking back to the "good old days," when things were so much better done and said than they now are, and, judging from the insistence with which we dwell upon this, the delight must equal any dream of youth's paradise—the future.

With keen satisfaction we shake our wise heads over the rashness of that braggart, the Rising Generation, quite forgetting that our rashness and restlessness have gradually faded before the quiet touch of time, which makes the ardent desires of twenty quite impossible at forty, and that in the death of the desire lies the compensation for its loss. "It is not so much that I left off dancing," says Fanny Kemble, "as that dancing left me off." And it is in being "left off" by enthusiasms that one finds time for judgment and appreciation of better things.

There are other joys in middle age of which youth has no vision, because they can only come through maturity and experience. What girl can find in book or play the curious thrill which comes to her mother in seeing a fragment of her own life portrayed by genius, reproduced in fire? The girl may be roused, touched, or stimulated. She may revel in imagination, but such pleasure cannot be so keen as the remembered experience. A once famous picture, "J'yetais," well expresses this truth. The artist has shown us a soldier father and his daughter wandering through an art-gallery. They have stopped before a large battle scene and are completely absorbed by it. Genius has made the girl's expression a compound of sympathy and pride, but the father's face is aglow with enthusiasm and fire. She can but faintly comprehend as he points to the canvass and says, "I was there."

But these intangible and somewhat sentimental pleasures of middle age have always existed. It is only within the last half of this century that others of more material character have been added.

A woman of a certain age is now entirely exempt from that worthy necessity, the chaperone, and can go her ways unattended. This leaves her free to visit concerts with perhaps some fair young friend, whose pleasure adds zest to her own. She can travel widely and can indulge in fads innumerable. Men hesitate less than ever to leave to their daughters of mature age the unconditioned possession of their inheritance, and this adds financial independence to their power to have and to be, and makes the dependent, insignificant maiden aunt of two generations ago almost an anomaly.

Then, too, with many of the problems that beset an earnest woman outgrown, or settled for her, the elderly woman has time to live her individual life more completely. Wisdom and judgment acquired in the battlefield add greatly to her value as a member of the community, and the acknowledgment of this is a pleasure in itself. Such qualities make her eagerly sought for in the world of "charities," and in this world the various Boards on which she sits, however "long and narrow," give her the blessed task of helping the helpless.

Even in the matter of active physical exercise, no door is open to young women which older women may not enter. One sees as many gray heads as blonde or brown ones in the gymnasium and on the wheel—such sports are purely a matter of taste now, and conventionality has nothing worse to oppose than an amused but indulgent smile.

For the middle-aged woman who has sons and daughters, life is indeed a good and generous gift. In them she lives again, avoiding her old mistakes and enjoying what she once failed to comprehend. If her children have been true to their training, she finds in them her dearest companions and friends; with her household cares reduced by this time to some system, her burden of materanl anxiety lightened, she is free to enjoy them, and their love makes bright the early autumn of her life.—Public Ledger.

THE JELLY INVASION

The minister picked them up himself from the sill between the screen and the door — two jars of amber, quivering jelly. Around their sleek sides were white strings on which were pendant the little blue tickets that labeled the jellies winners of premiums at the county fair.

The minister and his wife and his grown-up daughters (that is, other people were ill-natured enough to call them so) all examined the mute little visitors. They agreed unanimously, and that was a wonder, that Mrs. Lake had left them. It was just like Mrs. Lake to tuck the things down by the door and then run off without saying a word.

That afternoon Mrs. Minister and her oldest daughter went to walk and called on Mrs. Lake. Of course it was only proper that they should thank her for the gift. Mrs. Lake disclaimed the ownership of the jellies, but she explained that she had a jar of raspberry jelly that was to be brought to the parsonage soon.

On their way home they passed Miss Hatter, an elderly lady and expedagogue, who owned a small fruit farm.

"There," exclaimed the minister's wife, "how stupid of us! That jelly certainly came from Miss Hatter. It looks precise enough to be hers!"

So they stopped Miss Hatter and thanked her effusively.

Miss Hatter, however, was very glad somebody had remembered the minister! But it was not she, though there was a can of currant jell on her shelf waiting to be brought to the parsonage.

The minister's daughter hurried her mother home. She explained that she did not want her to hint for any more glasses of jelly. Then they sat down and laughed. For on the chair beside the piazza door squatted three roly-poly jell cans, all as near alike as three peas. "Mrs. Lake and Miss Hatter," began the minister's wife, "have been prompt."

"But," interrupted the daughter, "which is raspberry and which is currant? I tell you, mother, it isn't safe to thank either of them for these."

Just then in came Esther, the youngest daughter. "Oh, mother," she cried, "I just stopped at Mary Tolman's and she had been putting up jelly—it looked just like what we found. She said she had some in the fair; so I told her we appreciated very much what she left on the steps. And she just laughed and said she hadn't left any yet. But she meant to! Next I met Mrs. Ranson, who asked us if we liked barberry jell. She had some in the fair, she said, and she was going to leave a tumbler of it at the house."

At that moment the minister came striding in, a look of perplexity on his face. "I thought you said Mrs. Marlow sent you that jelly," he began, and got no farther. The whole family burst into shrieks of laughter.

"She isn't going to send us jelly?" they cried.

"Yes," he admitted. "I only hope she doesn't think I was hinting for some. I thanked her for what we found and—" Then the whirlwind broke out afresh.

"But that isn't all," he protested. "I called in to see the Fullers on my way around the 'triangle,' and Mrs. Fuller asked me if we could make use of some jam or jelly. She had put up a lot before they knew they were going West. I couldn't make out whether she was going to send it, or had sent it."

That night when the family came in from prayer-meeting they found on the front porch, up against the door-jamb, three jars of jelly. In the chair on the side piazza sat three more; and some one had shoved up the kitchen window and placed two on the table. When the booty was all assembled, the family found themselves the unwitting possessors of thirteen glasses of jelly.

The minister's wife sighed: "Well, I shan't have to put up any this year, but I shall not dare thank any one for them until the jelly season is past."

A week later a man called at the door and inquired if two cans of jelly, with premium tags on them, had been left at the door. They belonged to a lady at Dorset who asked him to leave them at the rectory, and he had made a mistake and left them at the parsonage.

The minister ran down cellar, seized the two blue-labeled jars, and brought them up to their claimant.

"These arn't the ones," declared the man. "They were black, not yellow, and had red tags."

"The minister's face lighted up. He was very fond of jelly. "There weren't any black jars with red tags," he said, gleefully.

His wife shook her head. "Yes, there were," she said, "but we ate the last of that last night in the jelly roll."

Then Mrs. Minister seized upon the two cans of yellow jelly and thrust them into the man's hands.

"You will have to take these in place of the others. Please don't say anything about the mistake at the rectory."

The man trudged away with his prize, evidently convinced that the family at the parsonage had played him a mean trick.

The minister watched the precious amber jars delivered into the hands of his rival, the rector.

"The invasion has ended, the exodus has begun," he declared. "It behooves us to eat the remaining glasses of jelly as quickly as possible."

"Nonsense," retorted his wife.

But that night the table was adorned with a large dish of fragrant, quivering jelly. — Gertrude Robinson, in "Epworth Herald."

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Young Women

A PRAYER

BY PEARL ARNOLD TOWNSEND

O sentinel at the loose-swung door of
my impetuous lips,
Guard close to-day!
Make sure no word unjust or cruel slips
In anger forth, by folly spurred or armed
with envy's whips;
Keep clear the way to-day.

And watchmen on the cliff-scarred heights
that lead from heart to mind,
When wolf-thoughts clothed in guile's
soft fleece creep up, O be not blind!
But may they pass whose foreheads bear
the glowing seal-word "kind,"
Bid them God-speed, I pray.

And warden of my soul's stained house
where love and hate are born,
O make it clean, if swept must be with
pain's rough broom of thorn!
And quiet impose, so straining ears with
world-din racked and torn
May catch what God doth say.

BETTY

"And I'm going to ask the committee to give me some other girl," he concluded as he reached my steps.

"Just why?" I asked.

"Oh—oh, she isn't in our set—lives away over on the East Side somewhere! Oh, say, don't look like that! Here's a reason you will appreciate. She's so slangy and so giggly. The boys never would leave me alone if I took her—"

"What did you say her name was?"

"I haven't said yet; it's Betty Meech."

Then I was really surprised. "Betty! Why, she is one of the brightest and prettiest girls in the school."

"Oh, I guess she's pretty, and I guess she's bright!" with an air of great virtue. "But you ought to hear her!"

"Do you know anything about her?" I demanded.

"Only what I've told you."

"You shall know more before I let you go. She is the bravest little girl in the world. Her father is a good man, but he is poor, and one of the unlucky sort. Her mother died when Betty was eleven years old, leaving two other little girls for Betty to take care of."

"Why, she couldn't — at eleven!" stammered the boy.

"Well, she did. She herself, Betty Meech, with very little help, has kept that home together since then. She has washed and ironed and cooked and mended, and you never saw a neater-looking girl in your life, did you?"

"No," he laughed. "She always wears white shirt-waists, and they're dazzling."

"Yes, she does them up herself. And she keeps up in her studies fairly well. She has no help like you and your set, and she is the bravest, most cheerful child I ever saw. Words won't express my admiration for her courage. You haven't told anybody, have you, that you wouldn't take her? You'll be a good boy and a gentleman, won't you?"

"I'm sorry," he said, half amused and half chagrined. "I didn't mean to punch that button."

The incident remained in my mind; and when an unsmiling, hard-eyed little Betty Meech came into my room the next afternoon, I was somewhat prepared.

"I never have meant to bother you before, but I'm just full now—off the hooks," she blurted out.

"Sit down and tell me all about it," I suggested, as I tried to make her comfortable in an easy-chair. But she sat bolt upright and jerked out her trouble: "Some one told me she heard the boy who was detailed to ask me to go to the reception threw me over. I don't know why — whether it's my mug or my glad rags, or my palatial residence, or what!"

I could not help smiling. "You don't know positively that this is so, do you, Betty?"

"Oh, I don't know, but—"

"Suppose that whoever it is really came and asked you, you would go, wouldn't you?"

"Not for mine!" And her eyes flashed.

"So if he really wanted you to go, he would feel as badly treated as you are feeling now."

"Sure. I didn't think of that." A glimmer of a smile made her look more like the Betty I knew.

"I don't believe there could be any reason for what you say," I went on. "You are the best possible company—good-natured and—"

"I heard he said 'giggly'!" she interrupted hotly.

"Oh, well, that would be your chance! If he really did say that, you could go and prove it wasn't so."

"I — I — why, I've tried to be laughing and cheerful," she said hesitatingly. "I don't say much about it, but I've had lots of hard times, and I made up my mind that I wouldn't be downed by things. I'd just buck up to things and laugh my way out of hard places."

"Indeed you have, Betty! Nobody knows it better than I do. You could just prove to him that night that good-humored courage and light-hearted laughter are not giggling."

"Maybe I do sound giggly," she said suddenly.

"Maybe. But once your attention is turned to the matter you could manage that. And of course there couldn't be anything else. You are the prettiest girl—"

"I heard slangy!" she blurted out.

"How could that be?" I said solemnly.

Betty looked at me open-eyed, flushed, and laughed. "O gee!" she said, "I'm sure come up with."

"Now your attention is turned to that, of course you could easily disprove that statement. Why, Betty, it would be fine fun! Be sure to accept. I know you will be invited."

Not long after a certain boy again walked with me to my steps. "We had a fine time," he said. "She was the prettiest girl there, I think, and just the best company ever! Didn't giggle a bit. I felt awfully ashamed of myself. And as for slang, not a girl there talked any better than she did."

"Bless her heart!" was my outspoken comment. — Jessie Wright Whitcomb, in "Wellspring."

THE TROUBLE WITH JESSICA

It was not the kind of trouble that means red eyelids or drooping spirits; on the contrary, Jessica was as gay as springtime daffodils, and grew prettier every day. But her teachers, although they all liked her, spoke to her seriously about the falling off in her work. Little Miss Bathsheba Pike, who had taught her in the infant class, and felt that she had a proprietary right in her, had turned away from her once or twice with a hurt look in her eyes. On these occasions she had asked Jessica to call on some lonely girl whom she had discovered, and Jessica had said that she was dreadfully sorry, but that she "just *couldn't*" get the time. As for mother—but being mother, she hid her pain.

That is the way that things were going when Cousin Anna Rutherford came to Amberly. Cousin Anna was professor of history at Penway College, a woman of wide culture and charming personality, who had always been Jessica's ideal. Within twenty-four hours Jessica found herself talking things out with Cousin Anna. She knew that she had changed, the girl confessed with an unwonted seriousness in her bright face. She knew that she was disappointing her mother and other people, but she did not see how she could help it—she "just *couldn't*" get time for all the things that people wanted her to do.

"May I hunt for the trouble?" Cousin Anna asked.

Jessica made a rueful face. "If you hunt, you'll find it," she declared. "I know you, Cousin Anna! But go ahead—I won't be a coward, anyway."

In three days Cousin Anna called Jessica to her room.

"I think I've found the secret," she said, with a smile.

"Go on," Jessica ordered, briefly.

"It's a little thing; it doesn't sound serious at all. It's—the habit of taking your dessert first."

"Taking my dessert first?" Jessica repeated, regarding Cousin Anna with a very puzzled brow.

"Yes, you got it right. What was the first thing you did when you sat down to study last night."

"Why, my geometry," Jessica returned.

"Think again," Cousin Anna suggested.

Suddenly Jessica understood. "You mean the new magazine? But I stopped to read only one story."

"And yesterday morning, before you put your room in order?"

"That new embroidery stitch." Jessica confessed. "Go on, Cousin Anna."

Cousin Anna smilingly shook her head. "No, I'm going to leave the topic with you for original research," she declared. "I'll give you a year for investigations and experiments."

"A year! She knows perfectly well that it will take a lifetime!" Jessica grumbled to the clock. But there was a resolute look in her eyes, and Cousin Anna, when she saw it, the annoyer, reminded by your story was well-content.—Youth's Companion.

SYMPATHY FOR THE AGED

There is no place at which we may sit and learn the principles and policies that enable us to make the most of life like we can at the feet of the aged. Other things being equal, they are our wisest folk. The heads whose gray hairs are crowns of righteousness, who have been adding grace to grace and strength to strength, while many a year has come and gone, whose inward man has grown in beauty and power while the outward man has declined, should attract us for what they know, appeal to our sympathy, and command our reverence. Turning aside to commune with these old ones lovingly and tenderly, we may learn, too, as from no others, how to live to be happiest as well as most useful and catch the aroma of that mellowness and sweetness that so enriches the possible joys of this earthly pilgrimage, and is so distinguishing an element of the meetness of those who are now almost mature for the garner on high. Lack of appreciation or positive neglect of these old ones in our homes and social circles is a prodigious wrong and a type of heathen heartlessness. For my own part, old age is most attractive, and when I see the silver-white hair lying on a serious and weather-worn face, like moonlight on a stately old tower, I have a strong tendency, whether I know the person or not, to lift my hat in token of my affectionate esteem and reverence.—Exchange.

DON'T TRY TOO MUCH

When you read elaborate and remarkable "hints" as to how you can save money by trimming your own hats, cooking your own meals, making your own clothes and keeping them in order, if you are a working girl, be wary!

It's one thing to be your own cook, dressmaker, and repairer, if you are a home girl. But if, like many thousands of women, you must go off in the early morning and stay at your work till night, you may be saving money at the wrong end when you try to emulate the accomplishments of nimble-handed ladies of whom such articles tell.

To keep even one person's clothing in order is a task. The brushing of skirts, cleaning spots, repairing rents, replacing buttons, rebinding hems, takes many hours of a woman's time. If you have the time by all means do it.

If you haven't the time you will have to do it anyway, if you can't afford to pay tailors and seamstresses to do these things for you.

But if you have no time, and can spare the money, then in mercy to yourself pay the milliner, the tailor, and the dressmaker to keep you looking trim. Save your nervous force and your vitality for your work. Don't squander them unnecessarily under the false idea that it is economy to take all your own stitches and do all your own work. It may be the most wanton kind of extravagance.—Evening Bulletin.

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For the Children

THE LITTLE MISSIONARY

I need not go to India,
To China or Japan,
To work for Jesus here at home,
I'll do the best I can.
I'll tell of his great love for me,
And how I love him, too,
And, better far, I'll show my love
In all that I may do.

The little waterdrops come down,
To make the flowers grow;
The little rivulets flow on
To bless where'er they go;
The little seeds make mighty trees,
To cool us with their shade;
If little things like these do good,
To try I'll not be afraid.

I'll be a missionary now,
And work the best I may.
And if I want to work for God
There surely is a way.
I'll pray for those across the sea,
My offering, too, I'll send,
And do all that is in my power
This great, bad world to mend.

—Selected.

ALEC'S ENLISTMENT

Alec had not been invited to the scouts' picnic, because he had never been asked to be a scout. He tried not to care as he watched the six scouts and the six girls, besides Miss Weber, pass in their motor-boat. But he did care. He cared so much he hid behind the woodpile so they could not see him as they passed his home.

Why didn't they ask him to be a scout? True, he never would have time to go off with them on tramps, because he had to chop wood or work in the hayfield outside of school hours; but he might join them in their evening meetings, and it would mean a good deal to him just to be enrolled among their number. His older brother, who was in the army, had taught him to wigwag signals. His father, who had been in the war, had taught him how to take care of the injured, and his own life on the river had made him a far better woodsman and canoeist than any of these town scouts.

About an hour after the merry picnickers had passed, Alec took his canoe and put off on an errand to the upper end of the river. As he rounded a bend he was surprised to see the picnickers grouped together on the shore not very far distant. One of the boys was frantically waving a white sweater in an attempt to attract attention.

"I guess I'll give them a surprise and return the wave," thought Alec. So, pulling out his handkerchief, he gave back the signal, "What is the trouble?"

Then followed signaling from both sides, and Alec learned that they were in need of help and had no boats. It did not take many strong strokes of his paddle to bring him to their landing-place, where the boys and girls were gathered to greet him. Their hamper of sandwiches and the ice-cream had been left behind. Each had supposed that the other was attending to it, and consequently no one had; and now the motor-boat which brought them had gone back to town and their picnic had the prospect of being a very slim one, unless in some way they could get word to the motor-boat.

"If one of you fellows will jump in with me," proposed Alec, "we can paddle up to Cove Inn and telephone from there to town. It won't take more than half an hour."

The idea was hailed with delight, and soon the two boys started off. "How did you know what our signals meant?" asked Alec's companions. "Only scouts understand them. You certainly are not a scout, are you?"

"No; but I can signal and do all the other stunts that you scouts can do," Alec replied.

"You can? Well, come in and join our company, won't you? We need just such fellows as you, and I am sure you have shown to-day that you possess the four M's. I am the commanding officer, so now I invite you to return with me and partake of your enlistment dinner. We shall be glad to have you."

And Alec gladly consented.—Ex.

A ROUND "O"

BY REV. FRANK T. BAYLEY

There was in Rome many years ago a rich man who lived in an elegant house, one of the largest palaces in the world. He wanted an artist to do some very fine work for him, and sent his servants to find the man who could do it best. After looking at many splendid paintings and wonderful statues, they found an artist who, when asked for a sample of his work, took a pencil and drew a simple circle. When they showed that to the master, he said, "This is the man I want!" And he gave him the work to do.

The artist's name was Giotto. He lived 600 years ago. But his circle was so perfect that even to-day, after so long a time, people speak of a fine circle as being as "round as Giotto's O." Isn't it great to be celebrated through 600 years for having done a perfect thing! What if it was a little thing? Perfection is no little thing.

Giotto became one of the great artists of Italy. When you visit Europe, you may find his work in many cities. In Florence he was made master of the work in the great cathedral. Close beside it is the wonderful tower which he planned, the Campanile, one of the most beautiful things man ever built. Thousands visit it every year from many lands. Like his round "O," it is a perfect thing. And Giotto not only made beautiful things, but he inspired others to seek perfection.

Do you ever neglect your work because it is "only a little thing" you are doing? Life is made up of little things. And by doing them well one learns to do his best. If you do your very best with small things, you will surely have greater things given you to do, as Giotto did. You will be an artist some day, an artist in the highest of all arts, the art of noble living. Jesus said, "Thou hast been faithful over a few things; I will make thee ruler over many things."—Congregationalist.

SOME RULES OF THE GAME

Boys do not like to have mothers make over them in the presence of company. Especially is this true when a crowd of other boys are around.

You will notice that the boys who are bluffers and bullies with the little fellows are usually afraid of the older boys and in the dark.

It is a good thing for a boy to get away from home and be homesick. They usually find that it is not so easy to get along with other fellows as with their parents, who give up to them.

A boy with all muscle, without an educated mind to direct or a heart to guide, is the worst kind of an animal to turn loose on the world. Do not develop a pugilist.

There is no kind of sapolio that can wash out the filthy stories and pictures that get into a boy's heart. See to it that the boys have good, clean companions.

Broken limbs can be mended, but no power but the blood of Christ can mend the soul of the boy who has gone wrong.

Remember, too, that Christ cares for the working boy.

Do not make fun of the boy who straps stilts to his legs to make himself tall—rather tell him that stilts will not carry a heavy load; that there must be a more solid foundation.

Some boys are all bluff outwardly and are always "shooting hot air" (talking big), while others are so everlastingly touchy that should you poke your finger at them they would cry, or get mad.—Christian Men.

New Publications

Revelation and its Record. *By William W. Guth, President of the College of the Pacific. Sherman, French & Co., Boston. Pp. 255. $1.25 net.*

The ruling idea in this book is that of the divine immanence. It holds that God has always been in the world, revealing himself; and the idea, nature, object and inspiration of revelation, the conditions of receiving it, and the distinction between revelation and its record are here discussed. God is shown to be inspiring and influencing the course of human events, and leading the world on to a fuller understanding of himself, the process reaching a climax in the perfect revelation which he makes through the life and work and words and personality of Christ, who stands as the mediator between God and man, and as such substantiates the claim for his divinity and Messiahship. The book is finely written, with evidences of culture and scholarship on every page. It is critical in its method, or, more accurately, it accepts the results of historical and literary criticism, but its tone is reverent and its aim constructive.

The Leprechaun. *By James T. Gallagher. Sherman, French & Company, Boston, Mass. Cloth, 12mo, illustrated, pp. 61. $1.00.*

The Leprechaun in Irish folk-lore is a fairy shoemaker, a sportive, merry imp. Whoever captures him may have unlimited gold. In this volume of poetry we are told how the author, on returning to his native land from America, is fortunate enough to catch the mischievous elf, and under his guidance is shown fairy-land and is taken through the loveliest parts of the Emerald Isle. Some folk-lore is mingled with descriptions of Ireland's beauty, and the author waxes enthusiastic over the loveliness all around him.

Idylls Beside the Strand. *By Franklin F. Phillips. Sherman, French & Company, Boston, Mass. Paper boards, 12mo, pp. 118. $1.00.*

The subjects treated in this little volume are various. There are many poems of the sea, breathing love for the ocean. Some Indian legends are woven into verse; there are poems of the seasons, battle memories and personal tributes. While there is nothing striking or unusual in them, they are well written, smoothly-running verses.

The Voice of a Child. *By Sophie Bronson Titterington. American Tract Society, New York City. Boards, 12mo, pp. 58. 35 cents.*

This simple and touching little story tells how a whole neighborhood was transformed by the gospel message, as sung by a poor little hunchback. The book should find a welcome in young people's libraries and Sunday-schools.

The Spirit Prospero and Other Poems. *By Frederic Brooks Lindsey. Sherman, French & Company, Boston, Mass. Cloth, 12mo, pp. 99. $1.00.*

These poems exhibit more than the usual ability. The title poem, "The Spirit of Prospero," written in Spenserian-stanza form, is very well done. The whole collection shows breadth of vision, a grasp of poetic forms, and beauty of thought.

The Silver Island of the Chippewa. *By D. Lange. Illustrated. Lothrop, Lee & Shepard Co., Boston. Net, $1.00; postpaid, $1.10.*

A boys' book that tells of the famous Silver Island in Lake Superior from which ore to the value of over $3,000,000 was taken, and represents a youth of nineteen and his active small brother aged eleven as locating it after eight months of wild life, during which they wintered on Isle Royale. Their success and escape from a murderous half-breed are due to the friendship of a noble Chippewa Indian. There is much about nature and woodcraft along with accounts of exciting adventures. The tone of the story is wholesome.

Dave Porter and the Runaways; or, Last Days at Oak Hall. *Ninth Volume of "Dave Porter Series." By Edward Stratemeyer. Illustrated. Lothrop, Lee & Shepard Co., Boston. $1.25.*

This volume tells of the hero's final term at the Academy. While Dave is hard at work, bent on graduating with honors, something occurs which throws the whole school into excitement. Some of the students are accused of a grave crime, and while Dave and one of his chums resolve to stay and face the music, the others flee in terror, fearing arrest. Dave undertakes to bring the runaways back, and goes after them. A mysterious wild man adds to the interest of the tale, and the particulars are given of some lively times in school and out.

The Master of the Feast. *By Wilson R. Stearly, Rector of the Church of the Holy Apostles, Philadelphia. George W. Jacobs & Co., Philadelphia. Pp. 137. 50 cents net.*

We have read this little book with interest and profit. Its five chapters center about the miracle of Christ's feeding the five thousand. They are addressed primarily to young people of eager thought and earnest purpose, and point the way to successful endeavor and lasting achievement. They cover old ground, but they do it in a fresh and striking way. No one, young or old, can read them without stimulus and an access of courage for life's tasks. They are pointed and practical, and grip the attention.

The Gold. *By Bessie L. Russell. Sherman, French & Company, Boston, Mass. Paper boards, 12mo, pp. 60. $1.00.*

This slender volume of verse takes its name from the first and longest poem in the collection. "The Gold" refers to the childhood myth of treasure at the foot of the rainbow. These verses are pleasing and well written, with a delicate poetic touch, and are full of beautiful thoughts and high aspirations.

The Gift of Suffering. *By Bishop H. S. Hoffman, D. D. Eaton & Mains, New York City. 12mo, cloth, pp. 150. 75 cents net.*

A series of meditations by Bishop Hoffman, of the Reformed Episcopal Church, written when he was passing through the experiences of "the gift of suffering" in a long and tedious illness. It is the voice of his soul to other souls that suffer like him.

The Beloved Adventure. *By John Hall Wheelock. Sherman, French & Company, Boston, Mass. Cloth, 12mo, pp. 242. $1.50.*

Among many books of mediocre poetry, it is refreshing to find one with originality of expression as well as originality of theme, handled with the poet's touch. The true poet, like the fabled alchemist of old, changes our dross into gold, and Mr. Wheelock has this gift of transmuting baser metals into precious ores. After reading these verses one is not surprised to learn that his work has attracted attention and won praise from literary men both here and abroad.

The Presence. *By James M. Campbell, D. D. Eaton & Mains, New York City. 12mo, cloth, pp. 232. $1.00 net.*

According to the author's own statement, "an attempt has been made in the pages of this book to trace the doctrine of the Divine Presence in all its manifold unfoldings along the line of the ever-increasing revelation of God to the children of men." It follows it through the Old Testament, through the days of the Gospel, through the centuries, down to the present. Its interpretation of the Second Coming, which the author believes to be something very different from that ordinarily understood by that term, has much to commend it, and all the way through the book the immanence of the Christ is made intensely real and practical. Those perplexed over the "Second Coming" would do well to read it.

Revival Sermons. *By J. Wilbur Chapman. Fleming H. Revell Co., New York City. 12mo, cloth, pp. 237. $1.00 net.*

Those who know Dr. Chapman's sermons will not need any further recommendation for this new collection. It includes eighteen discourses, beginning with "What is a Christian?" and ending with "A Life Made Over," with a whole range of practical questions discussed in between. It adds another to the sermon books which will be helpful to the minister and to other Christian workers, and stimulating to all into whose hands it comes.

God's Plan with Men. *By T. T. Martin. Fleming H. Revell Co., New York City. 12mo, cloth, pp. 197. $1.00 net.*

A series of ten sermons of practical character dealing with the scheme of Salvation. They will answer many a question that perplexes, and will strengthen faith in the eternal verities. Mr. Martin is an evangelist, but the sermons appeal not so much to the emotions as to the practical, sober judgment of the reader, and are buttressed with Scripture as the final strength of their assertions.

The Secret of Prayer. *By E. E. Byrum. Fleming H. Revell Co., New York City. 12mo, cloth, pp. 209. $1.00 net.*

There are forty-nine short talks on the practical questions connected with prayer—suggestive and helpful and inspirational—crowded within the covers of this book. The Bible is its text-book, and furnishes illustrations of the most telling sort. The style is simple and convincing, and the book should find an audience.

Christ Among the Cattle. *By Frederick Rowland Marvin. Sherman, French & Company, Boston, Mass. Sixth Edition. 12mo, cloth, pp. 58. 60 cents net.*

Dr. Marvin's little volume is a popular exposition of the antivivisectionist's ideas. There is much that is good in it; much more that will not find general acceptance. The position taken is too radical to be convincing. Vivisection undoubtedly needs to be controlled more carefully than it is to-day, but to deny the valuable results to modern medicine and surgery that have been, and are being, accomplished through it is to shut one's eyes to facts. So long as animals are sacrificed for food, the propriety of using them for the saving of human life and the eradication of disease and suffering, provided no unnecessary suffering is entailed, can hardly be denied. The discussion of kindness to animals, and the condemnation of the use of feathers and plumes, and furs cruelly prepared, are admirable.

Preludes and Interludes. *By Amory H. Bradford. Thomas Y. Crowell Company, New York City. 12mo, cloth, pp. 107, gilt top. $1.00 net.*

These "Preludes and Interludes" were written during the last year of Dr. Bradford's life—at the closing of a forty years' pastorate in Montclair, N. J. When Dr. Bradford was no longer able to preach, he wrote them as his weekly message to his people, publishing them in the weekly bulletin of the church, and, when strong enough, reading them himself before the sermon of the day. They are the expression of the rich faith of a completed ministry, the faith based on knowledge and experience, and they carry a soul-message to the reader, who knows the writer only through the printed pages, almost as appealing as to those for whom they were originally written.

Secrets of Sunday-school Teaching. *By Edward Leigh Pell. Fleming H. Revell Co., New York City. 12mo, cloth, pp. 201. $1.00 net.*

It would be well if every Sunday-school teacher, particularly the teachers of boys, could have this volume put in their hands. It is sane and practical, and deals with principles that every one can apply. There are no calls for equipment other than the personal equipment available for every one, but that is made so plain and its need so clear that the most careless teacher must be impressed, and the earnest teacher will be led to better things. We wish the discussion might have been carried on so as to cover the girl problem as well as the boy problem, and that adult work might also have had its share of attention.

The Pendulum. *By Cora G. Sadtler. Sherman, French & Company, Boston, Mass. 12mo, cloth, pp. 386.*

"The Pendulum" indicates the author's thought of the wages of sin. The story of the mountain girl betrayed by a city visitor, her son, made rich through the discovery of gold, and developing into a man of magnificent character and power, a leader in the financial world, and the final retribution to her betrayer, is strongly worked out and interesting. One would not accept all the theological implications as given in the closing pages, perhaps, but the book is worth while and the impression made is wholesome.

The Unification of the Churches. *By Daniel W. Fischer, D. D., LL. D. Fleming H. Revell Co., New York City. 12mo, boards, pp. 93. 50 cents net.*

A sane and practical discussion of the whole subject of Church Unity. Part first states The Problem: The Present Disunion, and Why; Present Disunion, the Good and the Ill of It; Reunion, and the Way to It. Part second deals with Progress: In Christian Countries, On Mission Fields, and An Outlook. The facts given show a keen analysis of the situation. There is nothing visionary in the treatment. It calls for nothing radical, and makes no roseate promise of great things, but it shows a progress that is real and encouraging. It is worth reading carefully.

When I Was a Boy in Greece. *By George Demetrios. "Children of Other Lands Series." Illustrated. Lothrop, Lee & Shepard Co., Boston. Net, 60 cents; postpaid, 67 cents.*

The talented young teller of this story came recently from Macedonia and is a protégé of the artist, John Alfred Huybers, who has prepared his story for publication. A graphic account is given of the country and its customs, with the home and school life, tasks, and pleasures of a real boy in a land strange to us. Naturally, much is said about the Turks, and the book has peculiar interest from the Balkan War.

Learning to Love. *By Dr. J. R. Miller. Thomas Y. Crowell Company, New York City. Illustrated. 12mo, cloth, pp. 37. 50 cents net.*

"Learning to love is a long lesson. It takes all of the longest lifetime to learn it." And Dr. Miller gives the key to the learning in unselfish service. It is one of the author's last books before he was called to his reward, and is presented in gift-book form. It carries a message and a lesson that all the world must hear and learn.

Egypt to Canaan. *By A. A. Tuttle. Eaton & Mains, New York City. 12mo, cloth, pp. 286. $1.00 net.*

Dr. Tuttle calls these sixteen sermons "Lectures on the Spiritual Meaning of the Exodus." They are especially timely now, when the International Lessons will so soon cover the same ground, and they will be found not only suggestive, but interesting and enlightening. They are fresh in thought and practical in treatment.

Obituary

Obituary Notices of the members of the General Synod Lutheran churches, not exceeding 100 words, or 15 printed lines, are inserted free. All over 100 words, and all resolutions and poetry, will be charged for at the rate of one cent a word. All notices of more than 100 words not accompanied by remittance will be returned to the sender.

MANN. On April 8th at her home in Bedford, Pa., Mrs. Sarah Ann Mengel Mann. Born February 4, 1827, in Lancaster county, she came to Bedford county with her parents when three years old. She united with the Lutheran Church in early girlhood, at Schellsburg, Bedford county, Pa., in the old historic "Church on the Hill," in which the Lutheran and Reformed congregations worshiped for many years. She was active in all church work, teaching in the Sunday-school and, with a beautiful voice, singing in the choir. In young womanhood she moved to Bedford, Pa., with her parents and brothers and sisters. She came from long lines of Lutheran ancestry, in all branches of her family. Throughout her whole life she was devoted to her church and vitally interested in all that pertained to it both at home and abroad. In 1851 she was married to David F. Mann, who died twenty-six years ago. She was the mother of eight children, six of whom survive her. She was an unusual woman. Her mind was bright and alert and her spirit was sunny and joyous, and all her powers were refined and elevated by divine grace. In her home, where she specially loved to be, her presence was a benediction. Her death, which was as a peaceful falling asleep, was but the translation to the heavenly life of one who had been a good women, a devoted mother, a faithful Christian.

Mrs. Sydney Jenkins

Where, as on February 11, 1913, God in his divine providence removed from our midst our beloved sister, Mrs. Sydney Jenkins—she fought a good fight and kept the faith; her life was an example such as is not often given us to follow; she has left a glorious heritage and her memory will ever be a sweet benediction to us—therefore be it resolved: First, that we meekly bow to the will of him who doeth all things well, knowing that our loss is our sister's eternal gain. Whilst we weep, she is robed in garments of celestial joy. Second, that we try to emulate her patient suffering, her Christian influence, and her pleasant manner with which we were always greeted. Third, that we express to her devoted son and daughter our heartfelt sympathy and ask God to comfort them in their grief. We suggest that a copy be furnished our secretary, and one to the son and daughter, and be published in some paper.

MRS. HARRIET BURROW,
MRS. SAM. H. JOHNSON,
MRS. CLAUDE J. JENKINS,
Committee.

Acknowledgments

THE TORNADO AND FLOOD APPEAL

Second Announcement of Subscriptions

The following have been reported to us since the last announcement:

Rev. M. H. Valentine, D. D., Philadelphia, Pa., $10; Kountze Memorial, Omaha, Neb., $100; Third Lutheran church, Baltimore, Md., $100; H. B. Belmer, Cincinnati, O., $100; Bethany Lutheran church, New York City—Sunday-school $37, congregation $105.20—total $142.20; St. Paul's Lutheran church, Cumberland, Md., $108; Zion Lutheran church, Lebanon, Pa., $85; Christ Lutheran church, Harrisburg, Pa., $200; Lutheran church, Indiana, Pa., $140; St. James' Lutheran Sunday-school and church, Huntingdon, Pa., $63.46; Zion, Sunbury, Pa., additional, $40 (making a total of $325); St. John's Lutheran church, Canajoharie, N. Y., $60; Atonement Lutheran church, Oneonta, N. Y., $16; Epiphany Lutheran church, Brooklyn, N. Y., $10; Jacob A. Swaney, Nokomis, Ill., $10; Miss Minnie M. Myser, Saffordsville, Kans., $1; Oliver Reed, Logansport, Ind., $1; German Lutheran church, Little Falls, N. Y., $20; Grace Lutheran church, Canal Dover, O., $27; First Lutheran church, Muncie, Ind., $12.80; Amanda Deisroth, Hazleton, Pa., $5; Rev. P. L. Miller, New Haven, W. Va., $2; St. Matthew's Sunday-school, (near) Berlin, Pa., $3; C. M. Rissel, Pottsgrove, Pa., $1; Christ Lutheran Sunday-school, McClure, Pa., $15; Bethany Lutheran

church, New Castle, Pa., $5; Henry C. Hines and wife, Baltimore, Md., $10; Mrs. Henry Sprick, Fontanelle, Neb., $50; Mr. A. W. Sprick, Fontanelle, Neb., $25; the Misses C. and H. A. Carl, Lutherville, Md., $5; German Lutheran church, Hanover, Kans., $5; Christ Lutheran church, Gettysburg, Pa., $37; St. Peter's Lutheran church, York, Pa., $31; Trinity Lutheran church, Hazleton, Pa., $10; German Lutheran church, Sacramento, Cal., $36; First Lutheran church, Los Angeles, Cal., $49; St. Paul's Lutheran church, Red Hook, N. Y., $34; Christ Lutheran church, Bridgeton, N. J., $31.50; Zion Lutheran Sunday-school and church $21.93, Rev. M. F. Good $25—total $46.93; St. Trinitatis, Jersey City, N. J., $15; Lutheran church, Avonmore, Pa., $9; Lutheran church, Maysville, Pa., $14.06; Mt. Union church, Mt. Union, Pa., $12; Christian Endeavor Society, Mahaffey, Pa., $2, congregation $3.75; Willing Workers, Curwensville, Pa., $2; Christian Endeavor Society, St. Thomas, Pa., $5; Zion Lutheran Sunday-school, Landisville, Pa., $15; Emanuel Lutheran church, New Philadelphia, O., $25 (additional, making a total of $80); St. Paul's Lutheran church, Minerva, O., $53.70; St. John's Lutheran church, New Franklin, O., $12; Lutheran church Duncansville, Pa., (additional), $5.50; Columbia Heights church, Washington, D. C., $2.50; Bethany Lutheran church, Central Bridge, N. Y., $7.50; St. Matthew's Lutheran church, Grafton, Pa., (in part), $5.67; John Kreisel, Amsterdam, N. Y., $10; Mrs. Sarah E. Sell, East Berlin, Pa., $50; Mr. C. J. Erickson, Lawrence, Kans., $10; Mrs. C. J. Erickson, Lawrence, Kans., $5; Mr. James R. Shirar, Lawrence, Kans., $5; Mrs. James R. Shirar, Lawrence, Kans., $5; Mr. C. L. Lescher, Lawrence, Kans., $5; Mr. Swan Johnson, Lawrence, Kans., $5; Mr. E. H. Balco, Lawrence, Kans., $5; Messiah Lutheran church, Rail Road, Pa., $22; Bethel Lutheran church, (near) Hyde Park, Pa., $11; Lutheran church, Hyde Park, Pa., $3.50; Rev. Elmer Kahl, Hyde Park, Pa., $2.50; St. Peter's church, Lafayette Hill, Pa., (more to follow), $33.85; Redeemer Lutheran church, Jersey City, N. J., $20; Gilead Lutheran church, Centre Brunswick, N. Y., $22.25; Lutheran chapel, Rock City, N. Y., $9; Emanuel Lutheran church, Manchester, Md., $16.05; Lutheran church, Nachusa, Ill., $47; Lutheran churches, Beavertown, Pa., $16; Christ Lutheran church, Charleroi, Pa., $5; Trinity Lutheran church, Chicago Heights, Ill., $7; Hebron Lutheran church, Leechburg, Pa. (additional), $5; St. Mark's Lutheran church, Gilderland Centre, N. Y., $12; Trinity Lutheran church, Akron, O., $100; Lutheran church, Leipsic, O., $06.61; Lutheran Sunday-school, Troxellville, Pa., $10; German Lutheran church, Greeneville, O., $20; Mrs. T. S. Smedley, Kent, O., $1; First Lutheran church, Columbus, Ind., $5; Lutheran Sunday-school, Newry, Pa., $51.25; Walter B. Miller, Esq., treasurer Alleghany Synod, $75; Tabernacle Lutheran church, Philadelphia, Pa., $20.64; First Lutheran church, Fernald, Ia., $14.27; Trinity Lutheran church, Burlington, Ia., $20; Atonement Lutheran church, New York City, $57; Mt. Hope Lutheran church, Shiloh, O., $18.40; St. John's Lutheran church, Lewistown, Pa., $42.27; Emanuel Lutheran church, New Springfield, O., $44; Zion Lutheran church, New Middletown, O., $30.50; Zion Lutheran church, Lykens, Pa., $43; St. James' Lutheran church, Ashland, Pa., $28; Lutheran church, Sharon, Wis., $33.50; Norwood church, Norwood, O., $54.35; Trinity church, Grand Rapids, Mich., $125; Zion church, Saddle River, N. J., $8; Zion church, Enola, Pa., $8; Trinity Lutheran church, Kalamazoo, Mich., $10; First Lutheran church, Clinton, Ia., $18; Trinity Lutheran Sunday-school, Knoxville, Md., $5.37; Epiphany Lutheran church, Washington, D. C., $10; Mrs. Levi Bowers, Martinsburg, Pa., $1; Mr. and Mrs. J. D. Russell, Martinsburg, Pa., $5; a lady, St. Luke's church, Baltimore, Md., $1; St. Paul's Lutheran church, Spring Grove, Pa., $162; German Lutheran church, Amsterdam, N. Y., $80; Mt. Moriah Lutheran church, Anna, Ill., $25; First Lutheran church, Duquesne, Pa., $10; Grace Lutheran church, Louisville, Ky., $15; Lutheran church, Bloomdale, O., $55; St. Stephen's Lutheran church, Pittsburgh, Pa., $13; St. Matthew's Lutheran church, North Liberty, Ia., $13.30; Christ Lutheran Sunday-school, Cambridge, O., $10; Christ Lutheran Luther League, Cambridge, O., $5; Christ Lutheran Ladies' Aid Society, Cambridge, O., $5; Christ Lutheran congregation, Cambridge, O., $17; Sunday-school, First Lutheran church, Upper Sandusky, O., $68.78; Lutheran church, East Altoona, Pa., $9; Mrs. J. N. Bream, New Cumberland, Pa., $10; Memorial Lutheran church, Harrisburg, Pa., $73.98; St. Peter's Lutheran church, Highspire, Pa., $4; Mrs. Jane Wolfe, Lewisburg, Pa., $1; Chapel of the Incarnation, York, Pa., $36; St. Mark's Dubuque, Ia., Sunday-school $21.55, congregation $32.60—total $54.15; Trinity Lutheran church, Ashland, Pa., $30; Trinity Lutheran church, Louisville, Ky., congregation $50, Christian Endeavor Society $5—total $55; Lutheran church, Bakersville, Pa., $23.87; Trinity Lutheran church, Kittanning, Pa., $4.70; St. Matthew's Lutheran church, Kittanning, Pa., $7; St. Andrew's Lutheran church, East Carnegie, Pa., $8.30; Augsburg Lutheran church, Orrville, Pa., $13; Mt. Calvary Lutheran church, Somerset county, Pa., $20; St. Mark's Lutheran church, Middleburgh, N. Y., $26; St. Luke's Lutheran church, York, Pa. (additional), $12.50; Lutheran Sunday-school, Jefferson, Pa., $25; Lutheran church, Nevada, O., $22.50; German church, Cedar Creek, Neb., $17.25; Calvary church, Philadelphia, Pa., $37.40; St. Paul's church, Pleasant City, O., $175. Total to date—that is, to Thursday, April 17th, 1913—$4,271.71. Reported previously to April 11th, 1913, $2,843.05. Grand total to date, $7,115.76.

The need is still greater than we had at first anticipated, and we can use all to good advantage that is sent us.

Sincerely and gratefully,

H. H. WEBER, *Gen. Sec'y.*

York, Pa., April 17, 1913.

Church Notices

The South Conference

Of the East Ohio Synod will meet in the Lutheran church of North Industry, April 28-30. H. C. BRILLHART, *Sec'y.*

North Conference

Of East Ohio Synod will meet in Calvary Lutheran church, Cleveland, Ohio, Rev. H. B Ernsberger, pastor, May 5-7.
O. F. WEAVER, *Sec'y.*

Middle Conference

Of the Maryland Synod will meet at 7.30 p. m., May 12, 1913, in St. Paul's Lutheran church, Utica, Md., Rev. S. A. Hedges, pastor.
CHARLES J. HINES, *Sec'y.*

Eastern Conference

Of the Pittsburgh Synod will be held May 5th and 6th, 1913, in the Cookport, Pa., Lutheran church, Rev. H. W. Maguire, pastor.
JOHN A. HOWE, *Sec'y.*

Philadelphia Conference

Of the East Pennsylvania Synod will be held Monday afternoon and Tuesday, May 5th and 6th, in Immanuel Lutheran church, Norwood, Pa., Rev. Stanley Billheimer, pastor.

Cumberland Valley Conference

Of the West Pennsylvania Synod will meet in St. Paul's Lutheran church, New Cumberland, Pa., Rev. A. G. Wolf, pastor, May 26-28.
HENRY W. SNYDER, *Sec'y.*

Southern Conference

The spring session of the Southern Conference of the Pittsburgh Synod will be held in Bethany Lutheran church, New Castle, Pa., Rev. H. E. Harman, pastor, May 5th and 6th, 1913.
C. A. BOOBY, *Sec'y.*

Northeast Conference

The spring session of the Northeast Conference of the Alleghany Synod will meet in the Lutheran church at Mahaffey, Pa., Rev. I. P. Hawkins, pastor, May 6, 1912.
CHAS. R. STREAMER, *Sec'y.*

Eastern and Western Conferences

The second joint session of Eastern and Western Conferences of the Synod of Iowa will be held April 28-30, in the First Lutheran church, Oxford Junction, Iowa, Rev. E. Bollman, pastor *loci.*

Indianapolis Conference

The 11th annual convention of the Indianapolis Conference of the Olive Branch Synod will be held in the First Lutheran church of Muncie, Ind., Rev. Thomas A. Estell, pastor, May 5th and 6th, 1913.

Lebanon Conference

Of the East Pennsylvania Synod will meet April 29-30, 1913, in the St. James' Lutheran church, Ashland, Pa., Rev. I. W. Bingaman, pastor *loci.* An excellent program has been arranged.
I. W. BINGAMAN, *Sec'y.*

Northeast Conference

Of the Alleghany Synod will meet May 6th, at 10:15 a. m., in Christ Lutheran church, Mahaffey, Clearfield county, Pa., Rev. I. P. Hawkins, pastor. Members of conference are expected to be present at the opening session.

Adams County Conference

Of the West Pennsylvania Synod will convene in annual session May 5-6, in Zion's Lutheran church, Fairfield, Pa. All desiring to attend please notify the pastor *loci*, Rev. W. K. Fleck, at least three days before the opening of conference.
W. K. FLECK, *Sec'y.*

Hartwick Conference

Hartwick Conference of the Synod of New York will meet in annual session May 5-7, in St. Mark's Lutheran church, Johnstown, N. Y. All desiring to attend, notify the pastor *loci*, Rev. A. J. Rudisill, at least five days before the opening of conference.
A. L. DILLENBECK, *Sec'y.*

Northern Conference

The spring session of the Northern Conference of the Central Pennsylvania Synod will meet in St. Mark's Lutheran church (Penns Valley charge), Spring Mills, Center County, Pa., Rev. Frederick W. Barry, pastor, April 28-30, 1913.
JACOB DIEHL, *Sec'y.*

Iowa Luther League

The State Luther League of Iowa will unite with the Eastern District Luther League of Iowa in a joint convention to be held at Cedar Rapids, May 22d and 23d, 1913. The program is well under way and everything points to a big convention.
P. B. ANDERSON, *Acting Sec'y.*

Missionary Society, General Synod

The 18th biennial convention of the Woman's Home and Foreign Missionary Society of the General Synod of the Evangelical Lutheran Church in the United States of America will be held at York, Pa., May 31st to June 5th, 1913. The opening session Saturday, 3 p. m., May 31st, and the convention closing at noon Thursday, June 5th, 1913.
MRS. D. A. DAVY, *Rec. Sec'y.*
MRS. WILLARD LARKIN, *Pres.*

Missionary Society of Southern Conference

The 4th annual meeting of the Woman's Home and Foreign Society of the Southern Conference of the Synod of New York will be held in St. John's Lutheran church, New York City, Dr. J. J. Young, pastor, on May 7th. Delegates desiring entertainment over night will please notify Mrs. J. J. Young, 79 Christopher street, New York City.
EDNA A. DELP, *Rec. Sec'y.*

Susquehanna Synod

The 46th annual convention of the Susquehanna Synod will be held April 30th to May 4th, 1913, in Pine Street Lutheran church, Danville, Pa., Rev. J. H. Mussselman, pastor *loci.* The books of the financial secretary will close April 15th.

Owing to the removal of the secretary of synod out of the bounds of synod, the president has appointed Rev. M. H. Fischer, Ph.D., Williamsport, Pa., to serve from April 1st until the meeting of synod.
M. H. FISHER, *Sec'y.*

Temperance and Reform

GREAT PHYSICIAN DISCUSSES ALCOHOL

One of America's most distinguished physicians is Dr. W. A. Evans, late chief health officer of Chicago, and now on the Chicago "Tribune" staff. In that paper he contributes a remarkable article on the influence of alcohol. He says:

"The alcohol habit is much more appealing than other habits. It narcotizes certain adverse impulses, puts 'bogies' to sleep, and infuses 'Dutch' courage. There are certain mental attitudes and certain types of mind that are harmonized into greater effectiveness by it.

"While I cannot see why cocaine should tempt any one, I can understand why even a fairly smart man could be lured 'into the marsh' by alcohol. It is much easier to escape its clutches than it is to get loose after opium has you, while the cocaine grip is practically unbreakable. This point is no mean factor, as a large part of the 'addicts' genuinely feel that they can break away when they get ready. Some of them do. Most of them could, but they never get ready. Some of them suffer from an egomania due to alcoholism. Their drink makes them weak-minded, and, at the same time, gives them an exaggerated idea of their power over themselves.

"A man with the alcohol habit is a sick man, however much he may think to the contrary. He is mentally sick. He may have inherited a mental makeup which makes it strongly probable that he will be a drunkard, or it may be the fault of bad social training. Usually, however, the disease develops as the result of what it feeds on. The man's mentality becomes perverted through chronic alcoholic poisoning.

"Alcohol has fuel value, but no food value. Its poisonous qualities overshadow its fuel value. It has no toxin neutralizing power. It is no longer used by well-informed people for snake-bite, or consumption, or blood-poisoning. Where it is a question of keeping a person alive for, say, four hours, in some crisis-disease, its use may be justified, but to keep a patient upon it for days or perhaps weeks in typhoid or pneumonia, is unwise. Even as a stimulant, aromatic spirits of ammonia is better.

"There is mighty little, if there is any, place for alcohol in medicine. But alcohol as a medicine is not an important source of drunkenness. Drunkards are made by the drink which is taken because it makes one feel good.

"The harm of addiction to headache powders is pretty nearly limited to the habitue. Alcohol is different. A pebble dropped into the water causes a ripple that affects the entire mass. The alcohol habit ripples out, affects the family, and then society. The crimes of alcoholics are crimes against society. The drug end of cures does not amount to a row of pins. Just as whisky affects the mind of the drunkard and the lives of those around, the cure of the habit is mental and social. The drug end of 'jag' cures is a minor detail. The items which count are suggestion and mental training, followed by proper, continuous and sustained social help."—American Advance.

CIGARETTES AT WEST VIRGINIA WESLEYAN

President Carl G. Doney writes:

"An unauthorized and incorrect statement has appeared in a number of daily papers, to the effect that at the beginning of this school year all students were forbidden to use cigarettes, and that in consequence of violating the rule two students have been expelled. The statement is incorrect in dating the enactment of the rule with the commencement of last term. The requirement has been in force for many years, and there has been an occasional student who violated it, refused to be further bound by it, and was sent home.

"The position of the college concerning the use of cigarettes has always been clear. It has been found that the student who smoked cigarettes lost in scholarship, physical power and moral soundness. For a college to permit him to continue their use was to do him and his fellow-students a deep injury. Enforcement of the prohibition causes many to cease the habit and to become strong lovers of scholarship and personal cleanliness. It is to be regretted that a few students prefer to leave college, but it is felt that a Christian college should have as high a standard of conduct as railroad and other business corporations, and that without the regulation large numbers of young men would be tempted to smoke who are now free from the habit. Wesleyan will therefore continue the requirement, and if a student will not cease the use of cigarettes he must go elsewhere."—Ex.

—True temperance means the moderate use of what is good and healthful, and entire abstinence from all that is poisonous and hurtful. The drinking of wine, beer and hard cider is no part of the program for a man who would be known as a temperance man. The man who is moderate in the profane use of God's name may flatter himself that he is moderate, but he is a profane swearer. He who is moderate in falsehood is still a falsifier. He who is moderate in dishonesty is not an honest man. He who is moderate in Sabbath desecration does not keep the holy day as he is commanded to do. He who drinks beverages containing alcohol may call himself a temperance man, but he is not one.—Herald and Presbyter.

—At a great meeting held recently at the Mansion House, London, the Lord Mayor, who is a doctor, and in his eighty-second year, said: "I go back to sixty years ago, when I came into active practice. Being among young clerks and business men, I then set my face sternly against the 11 o'clock drink. Alcohol has never helped me in my work, but a good pot of tea has often done so. With sixty years' experience as a doctor in this city, I unhesitatingly say: I know of no malady that is answerable for its cure to alcohol."

A System of Christian Ethics

By Leander S. Keyser, D. D., Professor of Systematic Theology in Hamma Divinity School, Wittenberg College, Springfield, Ohio.
Cloth, 404 pp., $1.50 net, postpaid

OPINIONS OF PROMINENT LUTHERAN EDUCATORS AND SCHOLARS

Rev. Junius B. Remensnyder, D. D., LL. D., President of General Synod

"He goes to the heart of his theme with a philosophical grasp, with a power of analysis, a clarity of scientific arrangement, and a rich and beautiful fervor of spirituality that clothes his treatment with perpetual and glowing interest."

Prof. D. H. Bauslin, D. D., Dean of the Hamma Divinity School, Wittenberg College, Springfield, Ohio

"It is scientific without being technical. It will appeal to the popular mind, and in this I find a strong ground for commendation. It is solid, but not unattractive. It is an engaging and profitable book from beginning to end. . . . It has not only practical, but devotional value."

Prof. Holmes Dysinger, D. D., Western Theological Seminary, Atchison, Kan.

"This is the book I have been looking for ever since I began to teach systematic theology. . . . It will be an ideal text-book for the theological student. . . . One of the chief qualities of the work is that it is a readable book, and will, therefore, prove interesting to the general reader as well as the minister and student."

Prof. J. Henry Harms, D. D., President Newberry College, Newberry, S. C.

"It is not like the others. It is different, and it is better. In its arrangement, in its style, in its completeness, in its scholarliness, in its doctrinal saneness, it is a great book. It is a book that you cannot shut up in the seminaries. Preachers everywhere will read it, and even laymen will rejoice in it."

President R. F. Weidner, D. D., LL. D., Evangelical Lutheran Seminary, Chicago, Ill.

"I was very well pleased with it. It covers the ground very well. It is eminently fitted for a college text-book, and you have discussed in it all the subjects also that will naturally belong to it in your treatment of it in your seminary."

Prof. F. W. Stellhorn, D. D., Capital University, Columbus, Ohio

"I enjoyed the reading of it very much. It contains an admirable presentation of a most important subject from the truly Christian standpoint. It can be used advantageously, not only by pastors and students, but by any intelligent layman."

Rev. Alfred Bergin, Ph. D., Bethany College, Lindsborg, Kan.

"It compares favorably with other works of the same sort that I have had occasion to read. For seminaries it undoubtedly is the best we have. . . . As I know of none easier to handle, if I am to have charge of our seniors next year, we shall try Keyser."

Prof. Gustav M. Bruce, Red Wing Seminary, Red Wing, Minn.

"Upon my recommendation my students in ethics have secured copies of the book for reference. . . . One notable feature of the book is its topical and analytical method of treatment, which makes it admirably adapted as an outline and guide to the study of ethics by the topical method."

The Lutheran Publication Society, 1424 Arch Street, Philadelphia, Pa.
150 Nassau Street, New York **159 N. State Street, Chicago, Ill.**

Miscellany

ANNIVERSARY OF THE "TITANIC" TRAGEDY

[April 15th was the first anniversary of the loss of the "Titanic," and 1,635 of her passengers and crew. The following poem dealing with this great horror of the sea won more than passing notice. It was published soon after the tragedy, in the Chicago "Post."—Ex.]

Now this was the work of the hand of man, the dream of a prideful brain
That the wrath that sleeps in the rolling deeps might waken to strength in vain.
We builded a ship that was one of might, we builded it staunch and strong,
We forged its keel to its ribs of steel, we fashioned it wide and long;
We said there was naught that might humble it, no power in sea or sky—
And it broke as a crumb 'twixt finger and thumb when the ocean made reply.

There were long, long decks where the gay folk strolled; the wake was a white, white foam;
And the jewels gleamed and the people dreamed of the strength that bore them home.
There were billows high that the bow cleft fair and as scornfully tossed aside—
For the ship was great and it hastened straight with no halting for wind or tide.
We said there was naught that might bid it pause, no power in wind or wave—
But an echoing surge is the only dirge that is murmured above its grave.

Now the sea is deep and the sea is strange and is jealous of all men do;
And it takes its toll as its billows roll and it answers with wreck and rue;
It has been unchained since the birth of time and it palsies the hand of man
Though he work in pride and with faith beside in his cunning toil and plan.
We said of the ship it would keep its course, and mock at the sky and sea—
Then a swift-caught breath, and the call of death in a mocking and strident key.

Now this was the work of the hand of man—a mighty and wondrous thing,
And we told the sea it no more might be over man and his works the king.
We made it as strong as a hundred ships that threaded the seas of yore—
And it lies to-day where the long swells play through the wrecks on the ocean's floor.
We said there was naught that might humble it, no power in sea or sky—
And it broke as a crumb 'twixt finger and thumb when the ocean made reply.

A GREAT FEAT

After six years of groping and toiling in darkness in twenty feet of water beneath the walls of Winchester Cathedral, W. R. Walker, a diver, has almost completed a task unparalleled in the history of diving.

Winchester Cathedral had for some years shown unmistakable signs of sinking foundations. Its foundations were laid in the thirteenth century, and work was evidently interrupted by inflow of water.

The walls began to crack and lean out of the perpendicular. After many consultations and inspections by engineers and architects, it was decided that the only way to save the cathedral from collapsing was to employ a diver. Pumping was out of the question, as the silt or sand would be sucked up from the other parts of the foundations, and then the whole structure would have come tumbling down. The problem the architects had to face was how to remove the peat and substitute concrete without using the pump.

Diving apparatus was installed, and Walker went down into the dark, cavernous holes and began a task that was expected to take about a year to complete. But the difficulties were enormous. He had to work in absolute darkness and to feel his way about in the water, the physical difficulties preventing the use of artificial light. Bit by bit he excavated the peat at the foundations, and jute bags containing concrete were then lowered to him. As each bag was placed in position he slit it open with a knife and spread the cement over the surface. It has cost over one hundred thousand pounds.—New York Sun.

IN LIGHTER VEIN

Spring Song

Sun a-beaming
Overhead,
Brook a-gleaming
In its bed;
Sap a-flowing,
Birds a-wing,
Flowers a-growing—
Such is spring.

Rain a-falling
In a sheet,
Gales a-squalling
Through the sleet;
Hail descending
With a sting—
All these blending—
Such is spring.
—Louisville Courier-Journal.

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The Professor on Woman-Suffrage

A bright "take-off" on woman-suffrage, in "The American Magazine," contains the following bit of characterization:

"Professor Alex. Tansey, our leadin' educator an' churn-agent, is one o' them deep, conservative, well, yes an' no, highbrows that allus clear their throats an' look like they'd just written a history o' th' world when anybuddy asks ther opinion about somethin'. However, even Alex is aroused, an' he laid aside a well-thumbed copy o' Epictetus long enough t' say that in some States where women have been votin' ther's been both wet an' dry victories.

"Regardin' th' suggestion 'that woman should first prove that her full possession o' suffrage will be used fer th' highest good o' State an' nation,' he says that such proof is never required o' th' feller that hangs around th' polls till th' last dollar has been slipped int' th' hand o' th' independent voter.

"Professor Tansey said he regretted, however, that our women didn't give more study t' th' pearl-button schedule an' th' annual report o' th' Alaskan gold output an' less attention t' their waist-lines. Still, he said, from what information he'd been able t' gather from sections where th' women folks had voted, he felt justified in sayin' that they had voted 'bout as intelligently, an' fer earlier, than th' average hunyak, that don't even know who Tony Pastor wuz, much less Washin'ton an' Lincoln."—C. E. World.

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Social Distinction

In some parts of the South the darkies are still addicted to the old style country dance in a big hall, with the fiddlers, banjoists, and other musicians on a platform at one end.

At one such dance, held not long ago in an Alabama town, when the fiddlers had duly resined their bows and taken their places on the platform, the floor-manager rose.

"Git yo' partners fo' de nex' dance!" he yelled. "All you ladies an' gennulmens dat wears shoes an' stockin's, take yo' places in de middle of de room. All you ladies an' gennulmens dat wears shoes an' no stockin's, take yo' places immejitly behin' dem. An' yo' barfooted crowd, you jes' jig it roun' in de corners."—Lippincott's.

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It Stands to Reason

"How did the queen of Sheba travel when she went to visit Solomon?" asked Miss R. of her class of little girls. No one ventured an answer.

"Could she have gone by the cars?" asked Miss R.

"Yes'm," said a little girl. "She went by steam cars."

"Did she, indeed?" said Miss R. "Well, Louisa, we would like to know how you found that out."

"In the second verse," responded the child, "it says she came with a very great train."—The Continent.

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An Essay on Woman

A little boy was told by his school teacher to write an essay on "Woman." He executed the following:

"Woman is what men like to marry. Man is logical; woman is zoological. Both man and woman sprang from monkeys, but woman sprang the fartherest."—Ex.

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Ownership Denied

"In your advertisements you stated that you have no mosquitoes."

"So I ain't. Them pesky critters you see flyin' around here don't belong to me, by heck!"—Lippincott's.

RUPTURE CURED

by STUART'S PLAPAO-PADS means that you can throw away the painful truss altogether, as the Plapao-Pads are made to cure rupture and not simply to hold it; but being self-adhesive, and when adhering closely to the body slipping is impossible, therefore, they are also an important factor in retaining rupture that cannot be held by a truss. NO STRAPS, BUCKLES OR SPRINGS. Soft as Velvet—Easy to Apply. Inexpensive. No delay from work. Awarded Gold Medal. We prove what we say by sending FREE. Write trial of Plapao absolutely Tod..y. Plapao Laboratories, Block 742 St. Louis, Mo.

Secular News

Home

The Democrats in House caucus voted to put free raw wool in the tariff bill.

Woman suffrage is up for consideration before the Pennsylvania State Senate.

President Wilson ordered the removal of Willis Moore as chief of the Weather Bureau.

William J. Bryan and Champ Clark met at a luncheon and declared an era of peace.

The total claims for damages as a result of the loss of the Titanic now exceed $10,000,000.

President Wilson and Secretary Bryan asked California to modify the objectionable alien-land bill.

Julian Hawthorne, sentenced to one year for misuse of the mails, filed an application for a parole.

The sundry civil appropriation, in the same form as vetoed by Taft, was reintroduced in Congress.

The President and Mrs. Wilson gave their first formal dinner. The Cabinet members were their guests.

Plans were announced for two 5-cent hotels in Chicago, one for each sex, to be erected by Charles G. Dawes.

Ex-President Taft and Republican leaders have planned a vigorous campaign to rehabilitate the Republican party.

President Wilson and Ambassador Bryce are reported to have reached an agreement on the subject of Panama Canal tolls.

Secretary of the Navy Daniels announced that the biggest United States fleet ever assembled would make a three months' Mediterranean cruise.

Jersey City, N. J., accepted the commission form of government at a special election. It is the largest city in the East to be governed by a commission.

A Connecticut court declared the closed shop practiced by union labor illegal, and upheld a non-union worker's suit for damages based on that practice.

The New York Assembly passed a bill providing for the payment of $1 for each day's imprisonment to convicts pardoned by the Governor and believed by him to be innocent.

President Wilson examined the California alien-land agitation. The Washington feeling was that the ultimate law would have precedent and thus dull Japan's protest.

Governor Sulzer of New York made public the supervising auditor's report, which shows that big graft ran riot at Albany in connection with the restoration of the State Capitol.

The Great Northern Railroad refused to pay a Wisconsin income tax of $100,000, thus opening one way for a review of the operation of the law by the United States Supreme Court.

The National Manufacturers' Association sent to the President a letter of protest against the exemption of labor unions and farmers from anti-trust prosecution under the sundry civil appropriation bill.

J. Pierpont Morgan, by will, left $3,000,000 outright, art treasures and control of the vast estate to J. Pierpont Morgan, Jr.; $3,000,000 to each of his daughters, $1,000,000 to his widow, and $1,000,000 to each of his sons-in-law. The charitable bequests are relatively small. J. P. Morgan's fortune was estimated to be between 100 and 125 millions.

President Wilson approved the award of a contract for the construction of two floating cranes for use in the Panama Canal to the Deutschen Maschinenfabrik Aktiengesellschaft, of Duisburg, Germany. Their figures were $500,000 below those of the only American bidder. The contract price of the two cranes is $837,500, and the time of delivery 580 days, or 100 days less than the American firm offered. These cranes will be equal in height to an 18-story building, and each will have a boom with an outreach of 82 feet.

Foreign

Warlike feeling against the United States is growing in Japan.

Five military aeronauts were killed when a balloon exploded near Paris.

Pope Pius was so much improved that he was permitted to take luncheon with his brother and sisters.

Home Secretary McKenna instructed the London police not to allow any more suffragette meetings in open places.

Delegates representing Turkey and all the Balkan allies, with the exception of Montenegro, signed an armistice on Saturday at Bulair.

The British Government formally declared Walter H. Page *persona grata* as American Ambassador and his nomination was sent to the Senate.

King Nicholas of Montenegro is preparing a proclamation explaining to his subjects that the withdrawal of the Servian troops compelled him to abandon the siege of Scutari.

Italy has refused the demand of the United States for the extradition of an Atlantic County man accused of murder, and it is believed that country is holding him as a hostage for Porter Charlton, who is wanted in Italy on the charge of killing his wife.

It is stated on apparently good authority that the British Government has at length determined on drastic repression of the militant suffragettes. The Women's Social and Political Union, their central organization, is, it is said, to be declared an illegal body; the headquarters are to be closed and the funds are to be attached.

Every housewife is attracted by *good* Table Linens, and of course is always glad if she can save money on them. Therefore the advertisement of Messrs. Boggs & Buhl on another page of this issue will prove most interesting to them in particular, inasmuch as it gives quite a long list of fine Linens at prices much below the ordinary. Read their announcement and then order through their splendid mail-order department, and you will receive prompt service. Mention the LUTHERAN OBSERVER when writing.

ERUPTIONS

There is only one way to get rid of pimples and other eruptions.

And it's simple and easy enough.

Cleanse the blood, improve the digestion, stimulate the kidneys, liver and skin, by the same means at the same time.

Hood's Sarsaparilla and Pills are the medicines to take—this statement is confirmed by the largest volume of voluntary testimony in the world—by the experience of thousands whom these medicines have permanently cured.

Christopher H. Johnson, 196 Ashley Avenue, Charleston, S. C., says: "My face was covered with pimples. I took Hood's Sarsaparilla and Pills and they cured me."

Accept no substitutes for Hood's Sarsaparilla and Pills, for no substitutes act like them.

The Markets

United States Bonds

E. W. Clark & Co., Bankers, 321 Chestnut street, Philadelphia, furnish the following quotations:

	Bid.	*Asked.*
2s, reg., 1936	100¼	100½
2s, coup., 1936	100¼	
3s, reg., 1913	102½	103¼
3s, coup., 1913	102½	103¼
4s, reg., 1925	113½	114
4s, coup., 1925	113½	114¼
2s, Pan., '36, reg	100¼	101
2s, Pan., '38, reg	100¼	101
3s, Pan., '61, reg.	102½	103¼
3s, Pan., '61, coup.	102½	103⅛

The Philadelphia Market

PHILADELPHIA, April 21.

WHEAT steady; No. 2, red, in export elevator, $1.01½a1.02½; No. 1, Northern, Duluth, $1.00½a1.01½.

CORN higher; No. 2, yellow, natural, local, 63a63½c.

OATS firm; No. 2, white, 42a42½c.

BRAN firm; winter, in bulk, $22.50a23.00; spring, in sacks, $21a21.50.

REFINED SUGARS steady; powdered, $4.45; granulated, $4.35a4.40; Confectioners' A, $4.20; Keystone A, $4.10.

BUTTER firm; Western creamery, extra, 37c.; nearby prints, fancy, 40c.

EGGS firmer; Penna. and other nearby firsts, free cases, $5.85 per case; do. do., current receipts, free cases, $5.65 per case; Western, extra firsts, free cases, $5.85 per case; do. firsts, free cases, $5.65 per case.

LIVE POULTRY steady; fowls, 17½a18½c.; spring chickens, 30a36c.; ducks, 17a18c.; old roosters, 12a12½c.

DRESSED POULTRY firm; fowls, Western, fancy, 19a19½c.; do. do. fair to good, 18a18½c.; old roosters, 15c.; roasting chickens, average best, 17a19c.; do. staggy, 14a16c.; capons, 18a24c.

POTATOES weaker; Penna., choice, per bushel, 70a72c.; New York, choice, per bushel, 63a65c.; do. fair to good, per bushel, 55a58c.; Florida, new, per barrel, $2a4.25.

FLOUR steady.

HAY firm; timothy, No. 1, large bales, $17.50a18; No. 1, medium bales, $17a17.50; No. 2, do., $15a16; No. 3, do., $12a13. Clover mixed: light mixed, $14.50a15; No. 1, $13.50a14; No. 2, $11a12.

The Cattle Market

PHILADELPHIA. — Receipts for week ending Saturday evening, April 19: Beef cattle, 4,412; sheep and lambs, 12,146; hogs, 4,817; calves, 1,940.

BEEF CATTLE. — Current offerings included Pennsylvania, Virginia and Ohio cattle, and were about equal to the requirements of trade, though not up to the normal holdings. Prices in a general way remained steady. Cows and calves, under moderate inquiry, realized former values. Quotations: Steers, average best, $8.75 a 8.90; choice, $8.50 a 8.62½; good, $8.37½a8.50; medium, $8.00a8.25; common, $7.50a7.75; bulls, $5a7.25; fat cows, $4.50a6.75; thin cows, $3a4; milch cows, common to choice, $40a65; extras, $75. Veal calves steady; exceptional lots, $10.50a11; good to choice, $9.50a10; medium, $7a8; common, $6.50a7; Southerns and barnyard, $5a8.

SHEEP AND LAMBS.—The run of stock was sufficient for the market demands and rates were well maintained. Clipped stock was increasing, and early spring lambs were becoming more attractive in prices. Quotations: Sheep — Wethers, extra, $7.00a7.50; choice, $6.50a7; good, $6a6.50; medium, $5a5.50; common, $4a5; ewes, heavy, fat, $6a6.50; clipped, $1 per 100 pounds lower than wool stock. Lambs—Extras, $9.50a9.75; good to choice, $9.25a9.50; medium, $8a8.50; common, $6a7; early spring, $5a6.25; clipped, $1 per 100 pounds lower than wool stock.

HOGS.—Arrivals were not very liberal, and a firm range of prices prevailed on satisfactory stock, which was under seasonable disposal. Quotations: Western, as to size and quality, $12.75a13.

CITY DRESSED STOCK. — All choice and prime meats of every variety commanded full values, though trade was rather disappointing. Quotations: Steers, 13a14c.; heifers, 10a13c.; cows, 8a11½c.; veal calves, 14a16c.; extra calves, 17c.; Southern and barnyards, 10a12c.; country dressed, 14a15c.; extras, 15½c.; sheep, 11a13c.; extra wethers, 14c.; lambs, 16a17c.; extra lambs, 18c.; hogs, 13a14c.